The Lutheran Outlook

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Pointed Paragraphs

WHO'S WHO

Something new has been added. This time we have a "guest editorial" by Pastor Leinweber of Calgary. Perhaps it will inspire other readers who have something important to say to help me out with the editorial department.

Dr. Willard D. Allbeck, author of the article on Lutheran Controversy, is professor of historical theology at Hamma Divinity School in Springfield, Ohio. Dr. H. Sasse is a distinguished Lutheran theologian of Erlangen, Germany. Dr. George Koehler is pastor in Portland, Oregon; the Rev. Edwin H. Dodt in Detroit, Michigan.

WHITE PAPER

The Communists, after six days of "war" against Japan, moved in at the victory to take over not only China and our natural points of defense against the booted authority of advancing Communism; they moved in to take our arms and our other materials sent to China ostensibly to help it defend itself. It is not enough to blame Chiang Kai Shek. It was Roosevelt and Marshall and others of our highest and most potent leaders who urged on him a compromise with the Communists, a compromise which sensibly he refused point blank to make. And it was due in some degree to this confusion created in and by our own State Department that Chiang finally saw his armies disintegrate and we saw our last hopes of bringing the blessings of free civilization to important segments of the East fade away. . . . The White Paper is a bitter pill for Americans to swallow.—*The Columbus Dispatch.*

And now, in the White Paper itself, it is revealed that Gen. Wedemeyer, sent to China by President Truman himself, reported that there was an imminent threat of China becoming wholly Communist-dominated, particularly if Manchuria were permitted to fall to the Reds. Gen. Wedemeyer was selected for the mission, after Gen. Marshall had failed, because of his long experience in China and an understanding of the situation there. But Gen. Wedemeyer's report was suppressed and his recommendations, which might have saved the situation, were ignored. Worst of all, the people of the United States were not permitted to know until now what Gen. Wedemeyer had discovered or what he had recommended.—*Ohio State Journal.*

A young lady was mailing a Bible to her brother. The clerk examined the heavy parcel and asked, "Does it contain anything breakable?" She replied, "Nothing but the Ten Commandments."

WHODUNIT?

It raises a question the answer to which should concern every American everywhere—to wit: if Mr. Hiss did not give Mr. Chambers these documents, who did? Quite clearly, some person or persons holding positions in our State Department were passing out supposedly secret documents to the agent of a foreign power. If it wasn't Mr. Hiss, who was it? That is the vital thing. Neither the Un-American Activities Committee's disclosures nor the verdict in the trial answered that question, though the jury voted 8 to 4 for Mr. Hiss' conviction. Nor is there any reason to feel sure a second trial will provide a more adequate answer.

—*Frank Kent.*

The government is committed to a house building program which probably will run taxes so high that those who now have their own can't afford to live in them. Fortunately this paternalism didn't get started until after the pioneering days were over; otherwise we don't suppose a single man would have started across the mountains until there was a four-lane highway all the way and the promise of ready-built cabins with indoor plumbing awaiting all settlers.

—*Clyde Moore.*

FIVE-PERCENTERS

This outcry against the so-called five-percenters is part of the unreality of our age. The bureaucrats dislike the five-percenters, but if there were a full investigation of commission agents—which is what they are—and fixers and introduction-sellers in Washington, it would be found that the brighter New Deal lawyers have set themselves up in this business. They do not call their fees commissions; they call them retainers. If an ex-Army officer sets himself up in this business—and it is a legitimate business—he is subject to every kind of smear and investigation, but the relations between a lawyer and his client are confidential in a world in which all the laws are written, interpreted and judged by lawyers. So the lawyers get away with getting rich as commission agents through retainers but object to anyone else making an honest dollar in an honest business.—*George Sokolsky.*

Newspaper slip (from a Virginia paper): "The doctor felt the patient's purse and admitted that there was nothing he could do."

TEACHERS MEETING

He had gone into a trance and gi
out with some vague nonsense ab
the great importance of "activities"
developing the "attitudes" favorable
"democracy." I could hold my Sco
tongue no longer. "While you're ta
ing about democracy," sez I, "don't y
think the purposes of a democratic
ciety would be better served by p
ting children through a good, st
thorough course in American Hist
and another in Civics, with emphas
on the Constitution of the Uni
States rather than using their time
letting them trot up and down ha
voting for class officers at play-
polls, with play-toy ballots?" He w
horrified at the old-fogy idea that k
could learn democracy from the C
stitution or that they ought to kn
what went on in this country prior
the sit-on-your-backside-and-smoke
Camel era. He thinks they get ma
from clubs and projects. When I ti
idly suggested that it would be desi
ble for them to be able to read
write, he really did just give me up
a back-number. He threw up his han
and exclaimed, "Oh, we're just wor
apart!" I didn't dare say it right
in meetin', but way back in my be
I muttered, "Thank God."—*Bulle
Friends of the Public Schools.*

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*A hopeless cripple, who was an
ject of pity to all who knew him,
asked by a well-meaning friend, "Y
affliction colors all your life, doe
it?" He answered, "It does, but I cho
the colors."—The Lutheran Hospi
and Homes Society Advocate.*

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EDITORIAL

RANKLY, I do not like the critical attitude toward the Bible displayed by men even in the Lutheran Church, of whom one would expect a different atti- "Critical" implies that the critic assumes the po- of a judge, and presumes to pass judgment upon God's Word. Who are we little men with our little minds to have the presumption and the audacity to sit in judgment upon the Word of God, product of the Spirit of God, the Infinite? It is a tening situation.

piration--Miracle

e actual situation is this: God's Word is the judge, ecting every one to its piercing scrutiny, and from h nothing can be successfully hidden. Hebrews 13 gives the exact situation, something for the critic ink about. Dr. Reu was right when he wrote at one , *"Das Wort Gottes ist die einzige Majestaet."* Let critics beware.

me of the effects of the critical attitude appear in t publications. Writes one Lutheran(?): "We can- e sure that we have a reliable record of any of the ls of Jesus." Another: "We dismiss the Virgin Birth nalogous to ideas common in antiquity about the n of famous persons." Again: "Whether Jesus ever as a historical person is indeed an interesting ques- but it is not fundamental to ideal religion." Once e: "When Jesus from time to time seems to argue the scribes on the basis of a verbal inspiration of Old Testament, He reasoned on the level of the legal- literalism which was so common among the scribes; ccepts for the sake of argument the scribal assump- of a verbal inspiration, without in any way agreeing eto."

ere we have indeed a fine selection of the fruits of critical mind, but these fruits are vicious and poi- us in the extreme. To think that they are produc- s of "Lutheran" minds makes one hang his head in ne. Is a characterization of them necessary? Hardly. I warn these men of Heb. 4:12,13 and the fearful responsibility they are heaping upon themselves.

Inspiration of the Bible is a miracle, therefore an article of faith, and must be accepted as such. There is nothing else we can do about it. Faith accepts it and the Holy Spirit confirms it.

For Jesus Scripture was the Word of God. How could it be otherwise since He is the incarnate Logos? When He was tempted the written Word was the sword with which He fought off the attacks of the enemy. "It is written," that was sufficient to parry the thrusts of the adversary. In the face of this the argument about the written and the spoken Word becomes meaningless.

To the Sadducees Jesus gives the cutting answer, "You are wrong because you know neither the Scriptures nor the power of God." To the Pharisees Jesus poses the question, "How is it then that David, inspired by the Spirit, calls Him Lord?" etc. The translators have translated correctly.

John 10:35: ". . . to whom the Word of God came"; here the powerful statement is significantly added: "the Scripture cannot be broken." This one statement should be sufficient to curb the critical activities of our scientific (?) theologians. When one of them says, "When Jesus from time to time seems to argue with the scribes on the basis of a verbal inspiration of the Old Testament, He reasoned on the level of the legalistic literalism which was so common among the scribes; He accepts for the sake of argument the scribal assumption of a verbal inspiration without in any way agreeing thereto," this is rank blasphemy.

That the apostles were fully conscious that the Holy Spirit was speaking through them, and that they were writing what the Holy Spirit wanted them to write, needs no proof.

God's people at all times have been convinced that in the Bible they have the Word of God. The believer has no need of an intellectual, logical demonstration, in fact

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none can be given. He has a far better testimony. To the unbeliever you cannot prove inspiration anyway. Jesus proved to the Jews in a hundred ways that He was the Son of God; they did not believe Him. Why then do we try to demonstrate the inspiration of the Bible?

Certainly there are difficulties, and we shall not solve them intellectually, because inspiration is a miracle. The fatal mistake is that the attempt is made to make inspiration palatable to human reason. How can humn reason grasp, analyze and explain a miracle? The scientific theological mind approaches the miracle of inspiration and subjects it to its scrutiny. What can the scientific mind know about the working of the Holy Spirit, His method and procedure? Evidently nothing.

Then the scientific mind proceeds to examine the product of the Holy Spirit, the Bible. Ah, there are discrepancies! Immediately the critic draws certain conclusions which *seem* to be valid, and which *seem* to prove that inspiration is questionable. It is a presumptuous and dangerous thing to assume a critical attitude over against the Word of God. The Word of God is the critic of us. And the conclusions reached are equally presumptuous and fallacious. The miracle is there, and we need not worry, God is quite competent to defend His Word. I am just wondering what our critical theologians would produce if they were asked to prepare an exegesis on I Cor. 2:9-16.

Inspiration of the Bible—what is it? How did it function? I have never yet found anyone who was able to answer those two questions. For that matter who is able to answer 100 other questions in theology? What is the incarnation? How did the Logos unite with human nature to form one person, the God-man? How is the Holy Spirit active in the written or spoken Word? Why is He able to create faith in the hearts of some and not in others who are in all respects alike, being in the same sinful condition of spiritual darkness? You can keep on asking scores of such questions, and find no answer to many of them. And then some try to analyze and define the mystery of inspiration. Yes mystery! which will forever remain hidden to the finite mind, especially the critical mind. Here I am reminded of the characterization of human reason by Dr. Luther which is so apt. He calls her *Frau Hulde mit der Potznasen.* Yes, human reason is much too nosey, and needs to be put back into her place. Quoting Luther again, he calls reason *die liebe Frau Hulde, die heidnische Kunst, die in den hohen Schulen sitzt und das Maul aufwirft.*

In the face of this the attempt is made to make Luther the protagonist of a liberal and critical view of inspiration. Has there ever been a man in the Church who was more convinced of the divinity of Scripture and its power? To him it was indeed the sword of the Spirit with which he fought his battles, which he preached with unparalleled power, and which he taught and expounded to his students. Does anyone think that God would have put His seal upon the work of Luther the way He did, had Luther assumed the critical attitude over against the Bible which some claim that he did? Oh yes, I kno the remark Luther made about the Epistle of Jame *"eine recht stroherne Epistel,"* which is much abus since it is a statement of comparison. Besides, are L ther's opinions final and binding? I think not.

Inspiration is a miracle just as much as any oth miracle, and therefore quite beyond the pale of huma reason, even beyond the enlightened reason of the b liever. The objections against inspiration as against our Christian articles of faith have been raised a thou sand times since Celsus and Porphyry; why then war them up again and again? We know what higher cri cism has done to Lutheran theology in Germany. C we not learn from history?

Another observation: Do these men with the critic mind not realize that they are erecting a real and fo midable barrier to Lutheran union which is the pressi need of the hour, and for which all of us are yearni and praying? There can be no Lutheran union with m who hold opinions such as those quoted at the beginni of this article. And they are "opinions," not assured r sults of scientific investigation. It is extremely objo tionable that these opinions are advanced as assured r sults of scholarship while men who occupy the Bibli position are characterized as clinging to a "theo which should be abandoned.

The inspiration of the Bible is a miracle; that is no theory but a fact. And facts are stubborn things.

J. Leinweber, Calgary, Alberta

The Church's Business

"LET THE CHURCH be the Church," was the t of a book.

"Let the Church attend to her own business," sc have said. "She has no business meddling with poli and economics and such things. Her business is to pre the Gospel."

Even Church people have said that it is the Chur business to convert the individual, not society as a wh and that when a sufficient number of individuals h been converted they will so leaven the mass that so progress will inevitably follow. They have said that i a mistake for the Church to identify itself with any form of government, for then the Church will rise or with that type of government; that the Church there should accept whatever form of government obtains, be obedient to it unless it actually issues orders that quire disobedience to God.

There is some truth in all of those statements. C tainly it is the Church's main business to be a witnes Christ in the world. We have the Lord's own word that in Acts 1:8 and Matthew 24:14. Certainly souls not converted en masse by the passing of laws, but won one at a time by the Spirit's influence in the W Certainly St. Paul did not plunge head-on into con with the social evils of his time. He made no pronou

against slavery, for example; but when both Philemon and Onesimus were converted, he did expect the latter to be more to his master than a servant, namely a brother beloved." Certainly both Jesus and Paul taught Christians to render to Caesar obedience and respect.

Nevertheless, the Church in these times has a wider responsibility than merely preaching the Gospel and concerning herself with nothing beyond that. She is not preaching the Gospel in a vacuum, but always in the actual flesh-and-blood situation. And therefore the situation concerns her, the conditions under which she preaches the Gospel. The Church in England has largely lost the ear of the common people because it seemed to be leading an ivory-tower existence, apart and remote from the problems of the common man. The same thing is taking place in this country to a lesser extent.

The Reformation destroyed for Protestants the medieval fiction that withdrawal from the world into monastic seclusion is a more holy and God-pleasing way of living. It thus made every honest calling holy, and brought Christian living down into "the crowded ways of life." The Church must not withdraw again from the land and its problems. We hold it as proof of the real impotence of Roman Catholicism that in four hundred years of absolute dominance in Latin America it had accomplished almost nothing in the way of lifting the masses of its people out of ignorance and poverty.

Peter, on the Mount of Transfiguration, thought it would be a good thing to build "three tabernacles, one for Thee, one for Moses, and one for Elias." He was enraptured with the idea of staying there in the rosy cloud with the radiant Master and the unearthly visitors. He wist not what he was saying. Jesus knew that a lost world was not to be saved in that fashion; even on the mountain top He had been talking with Moses and Elijah "of His decease which He should accomplish at Jerusalem." And the Church of our time cannot spend its days in the rosy clouds. When, on another mount, the disciples stood looking at the cloud that had received their Master out of their sight, the messengers from heaven said, "Ye men of Galilee, why stand ye gazing up into heaven?" We look for new heavens and a new earth wherein dwelleth righteousness, that is true; but that does not mean that we are going to withdraw from this world of men and its aching problems, rapt in contemplation of the beautiful world to come.

When the executive committee of the Lutheran World Federation met in Oxford, England, in July, they issued a stronger statement on the Church's proper relation to world problems than ever came from a Lutheran pen before, as far as my knowledge goes. They said:

"The Church of God cannot keep silent when the liberty of men is endangered as it is today. There can be no compromise with any effort to organize a social order that infringes upon the individual freedom and the personal responsibility of human beings created in the likeness of God and redeemed by His Christ. No state ought to be respected and obeyed which attempts to usurp the sovereign power of the Most High. No educational system can be tolerated which nullifies the rights and obligation of parents in education of their own children. No political system can be endured which curtails the freedom of the churches to proclaim and practice the Gospel, or which seeks to exploit their preaching and worship for political ends."

According to that statement, the Church is interested in the social order, the political system, and the educational philosophy of the society in which it finds itself. It uses such strong language as "there can be no compromise," "no system can be tolerated," "no system can be endured"; and thus calls upon Christians to oppose such intolerable and unendurable conditions.

Of course that declaration is beamed at a particular philosophy in the world of today; but it is stated in general terms, and I predict that it will often be quoted in the years to come, and made to apply to many situations.

The plain truth is that it is not only the Church's business today to preach the Gospel, but also to be concerned with producing the kind of a society in which the Gospel can be heard, and in which it can hope for some measure of success. We Lutherans usually frown on the type of crusading preacher who applies for a permit to carry a gun and leads raids on illicit booze joints and gambling dens. But after that pronouncement in Oxford it should be clear that we do not believe in ivory towers, either.

Roosevelt vs. Spellman

CARDINAL SPELLMAN and the Catholic hierarchy in general probably made impossible any federal aid to education bill at this session of Congress. They may thereby have rendered a service to America in the long run by halting the progress toward a complete welfare state; but if they did, that was not their intention. Their intention was, as it always has been, to get special advantages for the Roman Catholic Church.

In his impassioned address at Fordham University the Cardinal said, "We Americans must not stand idly by and watch our government spend $300,000,000 according to legislation that would be unjust and discriminatory against millions of our nation's children. We must oppose unequivocally any bill that fails to guarantee at least non-religious textbooks, bus rides and health services to all the children of America." What that really means is, "We Catholics must not stand idly by and watch our government spend $300,000,000 without trying to get our hands on some of it to help operate our Catholic schools."

Mrs. Eleanor Roosevelt, with whose views in general I am frequently not in harmony, but who must be given credit for having the courage of her convictions, drew the Cardinal's wrath upon her head for daring to approve, even faintly, the Barden bill, which would have limited federal aid to public schools only. In his letter to her, which he gave to the press before Mrs. Roosevelt received it, the Cardinal said that her action was unworthy of an American mother. He reminded her of all the Catholic boys who had died in the war, and implied that

they were getting a raw deal if the Catholic Church did not now share in federal aid to schools.

That last is pure appeal to the grandstand and has no bearing on the case. The Catholic boys died, as the Protestant boys died, to make the world safe for democracy, that is, to make possible a form of government under which the Catholic Church can exist at all. They died, as a friend of mine points out, to put a halt to totalitarianism, of which the Roman Church is an outstanding example. They died that our free institutions might remain free, but the Roman hierarchy is determined to get its hands on those free institutions and bind them to herself—in which case they will cease to be free, as they have ceased to exist in every country where the Roman Church possesses dominant power.

In the exchange of letters with Mrs. Roosevelt, the Cardinal came off second best in my judgment. Her reply was made with the dignity and common sense that the Cardinal's attack lacked.

Now Columnist George Sokolsky has entered the fray. Usually his column has my admiration for its courage and clear thinking. But when he espouses the Roman viewpoint on this subject, and advocates free services to parochial schools through federal aid, I think he is off on the wrong foot.

On the surface it may look as though Catholic parochial school children are being discriminated against, if the tax money that is derived from all the people does not benefit them as it benefits public school children. That is the "line" which the Roman hierarchy takes. But it should be quite obvious that if the parochial schools, whether Roman or Jewish or Lutheran, derive any part of their support from general tax money, they are being helped to that extent by public funds. A part of their cost is being borne by public taxation, and the camel of church-stateism has its nose in the tent. That is the very thing which the First Amendment to the Constitution forbids, and which we as Americans must insist on it forbidding if we wish to keep church and state separate.

The argument of the hierarchy can be turned right around. They say that since Catholic citizens pay part of the taxes, Catholic children should benefit from federal support. On the other hand, since non-Catholic and even non-Christian citizens contribute a much greater part of the taxes, should a portion of their tax money be used to help propagate a particular religion against their will?

The only institution which public money can support is a public institution. If we want private institutions which further the cause of a particular church, we shall have to support them privately. Certainly the federal government cannot help to further the cause of any particular church. As long as *all* private institutions are treated the same by the law, the Roman Church has no right to cry "Discrimination."

'Taint Funny, McGee

ON HIS 75TH BIRTHDAY Herbert Hoover made short speech at Palo Alto, California. It was thoughtful speech, made in the thoughtful twilight retirement by a man who has no axe to grind, and or whom the nation is coming more and more to consid its greatest statesman of recent times. In it he calle upon the people of America to devote some seriou thought to the ideas he was presenting. He said th "through government spending and taxes our nation blissfully driving down the back road" to collectivis and that it is "on the last mile."

When a reporter called that to Mr. Truman's attenti the next day at a press conference, the President laugh and asked, "What was that? Say that again. It soun funny to me. I don't know what that is, but I don't thin it is so."

In the first place, Mr. Truman knows very well "wh that is." A President who runs the peacetime budget the country over forty billion dollars, and even th comes up with a deficit of nearly two billion, shou know what Mr. Hoover was taking about.

Just a few weeks ago Mr. James F. Byrnes made speech. Mr. Byrnes is a member of Mr. Truman's part has been Secretary of State and assistant to the Pre dent in recent times, and presumably knows what he talking about. Moreover Mr. Byrnes might well ha been vice-president instead of Mr. Truman, and be Pre ident now, if the then President had wanted a runni mate of some caliber. Mr. Byrnes said:

> "We are going down the road to stateism. Whe we will wind up no one can tell. But if some of t new programs seriously proposed should be adopt there is danger that the individual—whether farm worker, manufacturer, lawyer or doctor—will soon an economic slave pulling an oar in the galley of t state."

Since Mr. Byrnes and Mr. Hoover say the same thi the President must be peculiarly isolated from the fa of life if he doesn't know what they are talking about

And in the second place, it isn't funny. To call t serious warning of a real statesman "funny" is in its a breach of good taste. It is in keeping with the "sm Hoover" technique of a previous regime, which was complished through the services of a hired artist alc that line, Charley Michaelson.

It is sad when little men can get into office by ac dent, and keep themselves in office by the "tax, spe and elect" method. It is sad when they surround the selves with still littler men of the George Allen, Gene Vaughan type, who "yes" them until they think th are great men indeed, above criticism, who need lis to no warnings, and to whom an elected Congress is j a dumb and antiquated hindrance. It is sad; it is funny.

Lutheran Controversy in America

Willard D. Allbeck

IKE A FIRE ALARM in the night, a controversy arises unexpectedly. Fire hazards, as well as conditions for controversy, may exist for a considerable period of time. Nothing happens until a spark sets re going. The conflagration sears and scars. The ge takes time to repair, and the memory lingers To a large degree the same may be said of the oversies among Lutherans in America. That is a not to be forgotten. It may be true that the chief we learn from history is that we do not learn history. Yet we are optimistic enough to keep g.

ctrinal indifference is not the only alternative to oversy. That has been poorly understood among There always have been those who imagine that the way to be a patriotic American is to be violently British or anti-German. And there are those who they show they are loyal Protestants by scribbling Romanist obscenities on public walls. Similarly have been those who have sought to demonstrate synodical loyalty by writing letters to church padescribing the faults in some other synod. And such ons assume that the absence of synodical sniping ates the absence also of convictions.

ere will always be those among us who have firm inal positions and are prepared to express them. gh they make no compromises in their doctrine, combine therewith an irenic spirit. They are ready stify concerning their faith positively, yet winsomely. where existing differences make membership in one ch body impossible, they will take the step into sepan, not defiantly, but sadly.

discourage controversy is by no means equivalent isparaging discussion. Controversy is the sort of ; that writes polemical articles. Discussion produces graphs. Controversy seeks to attack and overw the position of another, and to glory in the victory. ussion is interested in investigation. And if the reh reveals that the position of another has become nable, the results are left to speak for themselves, n such a way as to cause the other as little embarnent as possible. Controversy's motor roars with fuel of partisanship, and often gets out of control. ussion will have the power of convictions, but is rolled by a governor. It is interested in disciplined ress and well-tested results. It does not desire to ise unsolved problems, or to close the eyes to difnces. It seeks no easy, and therefore superficial, solus, and no spurious unity. And even amid differences members our Lord's warning against anger. Chris- doctrine must be accompanied by a Christian spirit; rwise it suffers damage.

Urge for Prestige

The history of controversy among Lutherans in America reveals that each side has usually sought victory at the expense of the full truth. This is a serious matter. It has been one of the characteristics of Lutheran theology that it has had a fullness and conservatism which has been lacking in varying degrees in Reformed circles. For example, in the doctrine of the Lord's Supper, Lutherans have believed in the Sacrament as a symbol of God's mercy, as an evidence of discipleship, as an occasion of spiritual blessing, and as a Real Presence of Christ.

The Reformed have rejected one or more of the aspects of this rich doctrine. In short, the more radical Reformation of the Reformed sheared away from historic doctrine more than the false accretions of Romanism. It is highly important for Lutherans that they avoid the temptation to fall into an incomplete or inadequate doctrinal position. Yet that is precisely the direction controversy takes. It has been a rare instance in Lutheran polemics in this country when all the truth was entirely on one side. But the controversialists did not have their sights trained on the full truth. They had some, perhaps even the most, truth on their side, and they were driving to compel their opponents to acknowledge error—a goal no one attained. In 1880 during the predestination controversy, Dr. Walther wrote, "Nothing brought forth against our doctrine has been able to convince me of an error."

One reads the Lutheran polemical literature of the last century with the unhappy sensation of watching Lutheran leaders trying to prove each other wrong. With keen logic and ponderous research they pointed out the weakness and logical fallacies in each other's arguments. Each was determined to prove his case. Always they had the conviction that theirs was the pure doctrine, and the Almighty needed their assistance in convicting their opponents of error. It was not enough to explore and expound theological formulations. The opposing party must be overwhelmed and brought to unconditional surrender.

A further characteristic of the controversies was the refusal to seek to understand sympathetically the opposing view, and to acknowledge either elements of truth therein or honorable motives underlying it. Had there been such an understanding, some of the controversies would have been short-lived, if they had arisen at all. And even where differences were irreconcilable, it would have been possible to separate with respect and in peace. Instead of that we have been treated to scenes of bitter vehemence.

Let us take for example two valid viewpoints that have

been grossly abused. The first of these is the principle that the Lutheran Church in America must cease to be European. It must adapt itself to the American scene in such matters as polity, financial support, language, type of educational institutions, etc. Had Lutherans acted bravely in accordance with that viewpoint, the loss to our Church of large numbers of second-generation Lutheran young people could have been avoided. This was the principle animating the "American Lutheranism" of Schmucker, Kurtz and Sprecher, who made the fatal mistake of thinking that the adaptation had to include the Confessions also. Yet the conservative synods, which quite properly disagreed with such confessional disloyalty, could have no sympathy with the valid aspects of the principle of adaptation.

The reverse was equally true. The second valid viewpoint was that the historic Lutheran faith must be heartily espoused, diligently taught, and earnestly proclaimed. The symbolical writings of the Lutheran Church must continue to be our guides as true testimonies of the doctrines of the Word of God. The failure to indoctrinate and to hold earnestly to truly Lutheran teachings has been responsible for Lutheran losses in membership that would run into high figures. This principle of doctrinal loyalty characterized the conservative synods, who nevertheless made the serious mistake of trying to maintain themselves as segregated European islands in American life. Yet the English-speaking synods of the General Synod in their polemics against the "symbolists" were almost entirely lacking in sympathetic understanding of the valid and highly important principle for which the western synods were contending.

It is highly improbable that anything could have brought these divergent parties together. It was in fact this failure to appreciate each other's position that made them divergent. Each proceeded to heap abuse on the other. Almost no one was interested in building a bridge across the chasm. Kurtz, who could write with stinging invective, gloried in dealing lusty blows. And from the other side came equally stout-hearted attacks. Over the dismal scene hangs the reek of bitterness and ill will.

Unfairness Characteristic

A further characteristic of these controversies is the sense of unfairness or injustice felt by each party. Editorials or articles are published which suggest that the opponents' motives are not pure. The charge is made, or implied, that some one in the opposition is seeking to gain some advantage or to preserve some prestige. A leader is said to be afraid of losing his leadership, or a theological professor his authority. In the predestination controversy, Dr. Loy felt that Dr. Walther "could brook no public contradiction when he had spoken." The position of an opponent is therefore not to be taken frankly at its face value, but to be understood as representing unconsciously or hypocritically some other design.

With that will often be found the charge of unfair dealing. At the very beginning of the predestination controversy in the Synodical Conference, bitterness sk rocketed over the charge that Walther had been dealin unfairly with those who questioned his doctrine. H opponents alleged that they were denied opportunity present their side and that they found themselves und a gag rule. His friends with equal ardor defended h actions. To them it was unthinkable that he should guilty of unethical conduct. They deeply resented wh seemed to them to be an attack on their respected leade To them he was a "true peace theologian."

When controversy degenerates further, the next st is that of personal literary attack. Aspersions are ca on an opponent's learning. his educational backgroun or his scholarly competence. Sarcastic comments a made concerning his lack of acquaintance with Luther dogmaticians such as Calov or Hutter. Even if he h quoted correctly from such sources, it is alleged that has no thorough understanding of what he has read.

Controversy frequently resorts also to catch-phras and epithets which appeal to prejudice rather than calm judgments. In the predestination controversy t opponents of Missouri called Walther's doctrine "C vinistic" as a means of condemning it. The Missouria on the other hand, described their opponents' teachi as "synergistic" and sought thereby to outlaw it. Walth used as his slogan, "Give God all the glory," imply thereby that his adversaries did not do so. Such unf conduct of course raises the temperature and gives each party a sense of grieved injustice. S. S. Schmuck who usually spoke with astonishing calmness and s control, once called his conservative opponents "bigo ultra-Lutherans." The opponents of Laur. Larsen cr cized a sermon of his as consisting of "orthodox ar gance." In every instance the unfairness of the epit rankles.

Doctrine of the Word

In the current discussion of the Word of God ther need to be on guard when danger signs appear. Whet it is a dynamic interpretation or a verbal inspiration c trine that is espoused, no good is accomplished if epith are flung about. Aspersions of provincialism, ignora or liberalism simply obscure the issue. The ULCA which I am a member has enough provincialism that phrase "mid-western mentality" comes with bad gr from its quarters. No useful purpose is served if case for a dynamic interpretation is overstated and ried to extremes. Nor, on the other hand, is the dis sion advanced when those who hold to verbal inspira insist on interpreting their opponents' position as an tack on the Word of God."

It must not be forgotten that both parties read hear the Word of God privately and publicly, that both it is the basis of their faith and their doctrine, that both accept the Symbolical Books as valid inter tations of it. Both sides understand that it is a mean grace whereby we have faith and salvation; and sides know that it is the basis of the faith and the Chu doctrine. And both sides agree that for these purp

eliable. On the points of disagreement there should nk and full discussion.

beware of the heat of acrimonious controversy. In istory of Lutherans in America the results of con- sy have usually been bitterness, suspicion, aversion, derstanding and schism. No small part of the prob- f Lutheran unity in this country consists of the sus- with which some Lutherans regard others. Harsh s express false judgments. Dr. M. Loy is described erberding in the *Dictionary of American Biography* "truculent controversialist." It is hard to believe man so highly esteemed in the Joint Synod of Ohio capable of deep sentiment could be truculent. On ther hand it is unfortunate that in his plain-spoken ng he should have pushed his opponents so hard as ve created that impression. Now that the heat of entury controversies has subsided we should learn the lessons therefrom, even as we recognize Loy's honored place among the outstanding Lutheran leaders in America. The controversies of the last century created such estrangement that it has taken more than a generation to overcome it. This is a warning for our day.

A prescription for fruitful, peaceful discussion would read something like this: Mix well equal parts of conviction and humility. Add a large portion of scholarly investigation, keeping it away from heat. As the combination becomes firm, keep it from becoming dry and bitter by pouring in necessary quantities of good will in which are traces of humor. Before exposing it to public gaze, let some one else refine it of possible foreign substances, but let this be done with moderation; for overrefining will destroy the vitamins. Offer for consumption in a vessel wherein all its virtues may be evident without being deceptively exaggerated.

The Doctrine of Baptism

H. Sasse

THE DOCTRINE OF HOLY BAPTISM is a doctrine that has brought out clearly for many of our contemporaries the difference between the cons that go back to the period of the Reformation. is true that, in addition to the controversy about the 's Supper, there was even in the 16th century a y, highly informative debate on the subject of bap- especially at the Moempelgard Colloquium between reae and Beza. However, since both the Lutherans the Reformed maintained and defended the practice fant baptism over against the Anabaptists, the radi- difference between the confessions regarding the ning of this particular means of grace was not suf- tly noted at that time.

is Karl Barth who deserves the credit for having ly pointed out what to him is "a wound in the body he Church" ("Die Kirchliche Lehre von der Taufe," *l. Existenz Heute*, new series 4, 1947). And although lemand that the Reformed churches revise their doc- and practice of baptism has met with determined tance, the question still remains whether Barth in respect has not been more Reformed than the Re- ed, whether he has not seen more clearly than any rmed theologian before him certain inconsistencies wingli and Calvin which resulted from their oppo- n to the Anabaptists of the 16th century.

he need of concerning ourselves about the meaning Baptism and about Barth's objections to infant bap- is brought home to us Lutherans by the fact that iples of Karl Barth have attempted to read his doc- e of Baptism into the Augsburg Confession, and that n in the Lutheran dogmatics of our day a considerable ertainty may be observed regarding the rationale of nt baptism and thus concerning the meaning of the rament of Baptism in general.

I

Baptism a Sacrament

Any discussion of the Sacrament of Baptism must begin with the fact that Baptism is a sacrament, a means of grace in the strict sense, and not merely a more or less beautiful, more or less justifiable usage of the Church like, let us say, confirmation, or the marriage rite, or the funeral service. This at once makes all arguments irrelevant that are based on the view that Baptism is a symbolical act, a symbol, perhaps, of the *gratia praeveniens* that precedes all human action, or a symbol of the "community church" as distinguished from what Troeltsch has called the "sect" in the sense of a second type of church that has grown out of the radical, anabaptistic movement of the Reformation period. (Translator's Note. —The term "community church" is to be taken here in the sense of the German *Volkskirche*, not of our well known American community churches. P. H. B.)

Today it is customary to say "free church" instead of "sect," and it is claimed that a surrender of infant baptism must inevitably result in the dissolution of the community church in favor of the free church. But disregarding the fact that all free churches except the Baptists practice infant baptism, certainly the very serious dogmatical question must be raised, whether the Sacrament of Baptism can be used as a means for preserving the community church, if infant baptism cannot be justified dogmatically. As distinguished from the concept of baptism, which has been a part of Christian dogmatics since the days of the apostles, the concept of the community church is a concept of religious sociology, barely a hundred years old, theologically legitimate, coined (as far as we know) by Johann Hinrich Wichern, at any rate popularized by him. The theological nonsense of this

concept, which no educated theologian should ever use, becomes clear from the constantly repeated statement that one becomes a member of the free church by a conscious act of the will, while one is "born into" the community church. One never becomes a member of the church by a resolution of the will or by birth—the latter is true only of certain state churches like Zurich, the prototype of the community church since the days of Zwingli, where today one can exercise all the rights of a church member except the strictly spiritual without even being baptized. According to the testimony of the New Testament (I Cor. 12:13), one becomes a member of the Church by baptism. And the only theologically legitimate question, which also determines the right or wrong of infant baptism, is, Who may be baptized: those only who can confess their faith in Jesus Christ, i. e., adults and older children who are able to do so, or also minor children, *infantes* in the strict sense?

II

The Early Church

So the question of infant baptism is a theological question, not merely one of practical sociology. Neither is it a question that is to be answered from history. Thomas Aquinas (S. Th., III Quaestio, 68:9) meets the objection that intention and faith are necessary for baptism with a quotation from the last chapter of the "Heavenly Hierarchy" of Dionysius Areopagita, according to which the apostles approved the baptism of infants. But that is, to say the least, a tradition that cannot be checked.

However, Joachim Jeremiah *(Hat die Aelteste Christenheit die Kindertaufe Geuebt?* 1938) and W. F. Flemington *(The New Testament Doctrine of Baptism,* 1948) have advanced a mass of weighty arguments showing the probability that infant baptism, which is first mentioned *expressis verbis* by Irenaeus (ca. 185), goes back to the apostolic age, where it was practiced following the pattern of the Jewish baptism of proselytes, which as is well known was administered not only to adults but, in cases where entire families were admitted, to all the members of a household, including the children. The well known examples of Lydia, the seller of purple, and of the jailer at Philippi (Acts 16) who were baptized together with all those in their households after they themselves had come to faith, come to mind here.

When Polycarp at the trial preceding his martyrdom testifies that he has been serving the Lord for 86 years *(Mart. Pol.,* 9), the reference can only be to his membership in the church. Accordingly, his baptism must have taken place in the apostolic age, even prior to the year 70. The statement of Justin *(Apol.* 1:15) that at that time there were many Christians 60 and 70 years old who from the days of their childhood *ematheusanto to Christo* can refer only to members of the church who were baptized as children during the period between 80 and 90 A.D. We have already mentioned Irenaeus. He testifies that Christ came to save all, "all who by Him are regenerated unto God; babes *(infantes),* little children, boys, youths and men" *(Adv. Haer.,* II, 22:4). In the Church Order of his disciple Hippolytus the baptism of little children is mentioned in so many words. They are to be baptized before the adults and their parents or some relative are to take their places at the "Amen" and confession of faith by speaking vicariously for them.

When Tertullian in his *Treatise on Baptism* directs his polemics against the custom of infant baptism, he certainly is not attacking it as an innovation; even as late on Pelagius in his battle against Augustine's doctrine of original sin had to admit the argument that, after all, infants were baptized too; at least he does not deny the fact. Likewise Origen and Cyprian presuppose the baptism of infants; the former in the claim later transmitted to the Middle Ages by Dionysius Areopagita that the baptism of infants goes back to a tradition given by the Lord to His apostles *(Commentary on Romans,* 5:9); Cyprian in the well known instruction given to Bishop Fidus *(Ep.* 64) not to defer baptism to the eighth day, analogous to circumcision. Jeremias is right when he claims that a later introduction of infant baptism would have stirred up a great excitement and thus have left definite traces in the history of the Church. The results of church-historical investigation rather indicate that in the ancient Church, precisely as in our modern mission fields, both forms of baptism, adult and infant, have always existed side by side. If that is true, then infant baptism must go back to the apostolic age. The baptism of children must then be included in the baptism of entire families, of which we have examples in the New Testament, even though the children are not specifically mentioned.

III

A Theological Question

It is obvious from the above that the *historical* question whether the Church of the apostolic age knew and practiced infant baptism must be answered in the affirmative with a very high degree of probability. But this fact in no wise decides the *theological* question concerning the right of infant baptism. After all, the church in Corinth in the days of the apostle Paul practiced a vicarious baptism for the dead. It is possible, therefore, that we are dealing here with a very ancient abuse. Theologically infant baptism can be grounded only on Scriptural evidence which proves it to be a legitimate form of baptism.

The argument against infant baptism formerly raised by the Anabaptists and today by Karl Barth is that the essence of the Sacrament of Baptism includes "the responsible willingness and readiness of the person to be baptized" to receive the divine promise and to accept the divine obligation (Barth, *op. cit.,* p. 23). In an essay in the Berlin religious weekly, *Die Kirche,* some time ago a disciple of Barth attempted to prove the correctness of this view by a reference to the story of the Ethiopian eunuch (Acts 8) where, as he maintained, not only the expression of the will of the candidate preceded his baptism but also his confession of faith as a condition for receiving it. Unfortunately that theologian had overlooked

act that verse 37 with its solicitation of a confession th and the making of that confession is an ancient ion to the original text, as is shown by a study of manuscripts. The oldest and best manuscripts do not it and thus confirm the fact that in the primitive ch (cf. Acts 2:41) baptism was sometimes adminis- without a spoken Credo.

the question is, What is Baptism according to the nony of the New Testament? What does it give or t? What is the relation of Baptism to the faith of aptismal candidate? Is it necessary for salvation or Our first answer must be that according to the teaching of the New Testament Baptism is "the ing of regeneration." The ancient Church, which ys actually identified Baptism and regeneration, and Church of all times with the exception of the Re- ed denominations, have understood Titus 3:5 in this , and rightly so. There Baptism is said to be "the ing of regeneration and renewing of the Holy Ghost." Baptism the Holy Ghost is communicated; we are baptized into the one body" (I Cor. 12:13). Those are baptized have been baptized into Christ's death n. 6:3). These are all realities that take place, not side of Baptism but in Baptism. In the New Tes- nt, Baptism with water, inasmuch as it is a Bap- into Christ, into the name of Christ, is Baptism with Spirit, it is a being born anew and at the same time above "of water and of the Spirit" (John 3:5). Cer- ly the New Testament knows of no regeneration with- Baptism and independent of Baptism. Baptism, efore, is not a sign but a means of regeneration. To it only as a sign of a regeneration that also takes e without it and independently of it is unbiblical.

e Reformed Church in its doctrine of Baptism, pre- y as in its doctrine of the Lord's Supper, on the one l rejects the pure symbolism of Zwingli, as though ism were nothing but an "ostensible" sign of the stian profession like the white cross which the con- rate attaches to his garment in order to show that he confederate; but on the other hand it also rejects the *opus operatum* of the Roman sacramental doc- e and the Lutheran and New Testament identifica- of sign and substance.

hy does it do this? In the final analysis, it is be- e of the aversion of Calvin and his medieval theologi- predecessors to the view that an external, physical an evoke spiritual effects like the forgiveness of sins. this is, in the first place, a philosophical prejudice, in the second place it is a misunderstanding of the ification of the Word of God in Baptism. "For with- the Word of God the water is simply water and no tism; but with the Word of God it is a Baptism, that gracious water of life and a washing of regenera- ." Even in Catholic doctrine the Word as *forma* is parably united with the sacrament; as Augustine's ous dictum, quoted over and over again by all occi- tal churches, puts it: *Accedit verbum ad elementum it sacramentum.*

hat which separates Luther from the Catholic doc- e of Baptism is best stated in his own words in the Smalcald Articles, where he draws the line between himself and Thomism as well as Scotism at the same time: "Therefore we do not hold with Thomas and the monastic preachers or Dominicans, who forget the Word and say that God has imparted to the water a spiritual power which, through the water, washes away sin. Nor do we agree with Scotus and the Barefoot Monks who teach that by the assistance of the divine will Baptism washes away sins, and that this ablution occurs only through the will of God and by no means through the Word and water." For Luther, everything depends on the close connection of water and the Word: "God, however, is a God of life. Now, because He is in this water, it must be the true *aqua vitae* that expels death and hell and quickens forever (Wa, 52, 102:9). But that this presence of God or Christ cannot be any other presence than that in His Word will not need to be proved, we trust, in the case of Luther. All effects of Baptism, in the view of Luther and the Lutheran Church, are effects brought about by the Word connected with the water.

Consequently the Reformed objection to the Lutheran interpretation of Baptism is none other than the objection to the Lutheran doctrine of the means of grace in general. That God gives His Spirit, and with Him forgiveness of sin, life and salvation, to no one without the external means of His grace, without the external Word, without Baptism, without the Lord's Supper: that is the point against which this objection is directed. "The power of Jesus Christ, which is the only power of Baptism, is *not bound* to the execution of Baptism" (Barth, *op. cit.*, p. 14,f.). A favorite distinction made by the older Reformed theologians was the one between external baptism by water and internal baptism by the Holy Spirit and the blood of Jesus Christ which cleanseth us from all sin. The reception of both, they said, does not always coincide; it is possible to have the one without the other. Whether an individual receives the Spirit and Blood baptism together with the water baptism depends upon whether he is one of the predestined or not. This point of view also accounts for the objection to emergency baptism which has been raised again and again since Calvin, especially against the *Weibertaufe* (baptism by women, midwives). Even so late a document as the Union Constitution of the Palatinate contains the sentence: "The Protestant Evangelical Christian Church of the Palatinate does not recognize emergency baptism" (E. F. K. Mueller, *Die Bekenntnisschriften der Ev.-Reformierten Kirche,* 1903, p. 871).

After all (they say) Baptism cannot give man anything he would not have without Baptism. Salvation and damnation do not in any sense depend upon Baptism, but only upon the question whether a man has been predestinated unto salvation or not. That is classic Reformed doctrine. And even where, as in the school of Barth, the old predestination doctrine has been softened up or surrendered, the conclusion still stands: Baptism has been instituted by Christ—Calvin agrees with Luther and the universal tradition of the eastern and western churches that the institution is identical with the baptism of Jesus—hence it must also be practiced as an

ordinance of Christ, but it is not necessary for salvation. According to Karl Barth (*op. cit.*, p. 15), one can only speak of a *necessitas praecepti,* never of a *necessitas medii.*

IV

Baptism and Faith

When, over against this view, the Lutheran Church maintains the *necessitas medii,* the character of Baptism as a means of grace in the strict sense, it does not of course contradict the ancient Catholic dictum: *Deus non alligatur sacramentis suis* (God is not bound to His sacraments). Our Church has never denied that God has still other ways of saving men; the writings of Luther and the old Lutherans concerning the fate of children who die unbaptized prove that. What we must guard against is the tearing asunder of Spirit and Word, of external and internal baptism. It is the water baptism inseparably connected with God's Word of which Luther sings:

> Blind sense but water sees, and spurns:
> "Pray, how can water save us?"
> Faith marks the Word, and well discerns
> Christ's merits that here lave us;
> Faith sees this cleansing fountain red
> With the dear blood of Jesus,
> Which both from sin inherited
> From fallen Adam frees us,
> And sins we have committed.
> *(Richard Massie's translation)*

And as for the relationship of the miracle of regeneration wrought in Baptism to the fact that some who have been baptized are lost, that question belongs to the secrets of divine predestination concerning which nothing has been revealed to us in the Gospel, but which, as Luther explains toward the end of his *De Servo Arbitro,* we shall fully understand in the light of glory. We simply hold to the Gospel and to the promises attached to Baptism in the Gospel, when we confess concerning Baptism as the washing of regeneration: "It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare."

But what about the faith of the person to be baptized? As we raise this question, we touch the very heart and core of the Reformed objection to the Lutheran doctrine of Baptism, an objection which had its parallel in the Reformed world a century ago in the so-called Gorham controversy in England, when the denial of baptismal regeneration on the part of the Evangelicals so deeply disturbed the Church of England. For one who stands on the ground of infant baptism, the following alternative seems inescapable. Either there is such a thing as forgiveness of sins and regeneration unto eternal life in Baptism, even without the personal faith of the individual baptized or his personal confession (that is the answer of the Catholic Church, which lets the faith of the Church take the place of that of the infant that is to be baptized); or forgiveness of sins and regeneration are separated from the act of baptism—which in turn leads to several practical observations.

It is possible, then, to retain infant baptism, as most of the Reformed do, by taking a stand on Col. 2:11 and viewing it as the New Testament sign of the covenant analogous to the Old Testament sign of circumcision. Or on the other hand, following the example of the Anabaptists of the Reformation period and of the modern "congregations of Christians baptized as believers," one can discard infant baptism entirely. Or, again, one can follow Karl Barth along the middle way between these two possibilities and consider infant baptism as valid indeed but nevertheless as a practice that rests upon false or erroneous presuppositions connected with the idea of the community church, and that should therefore be revised. That Barth himself in the meantime has probably come to see that none of the great Reformed Churches is inclined to take his advice and give up a custom that has been so firmly established since Zwingli and Calvin, is a matter which we need not discuss here.

But on the periphery the question might be raised whether the principles and practice of the Baptists are not after all the most consistent application of the Reformed doctrine of Baptism, and whether the retention of infant baptism in the Reformed Church is not to be accounted for as a compromise with the force of a tradition of 1500 years and with the opposition to the enthusiasts of the 16th century. For despite Col. 2:11 Baptism cannot be taken as a counterpart to circumcision because circumcision lacks the very thing that makes Baptism a Baptism. They are at least as different from each other as the Old Covenant is from the New, or as the Israel of the flesh is from the Israel of the spirit. If this parallel is insisted upon, Baptism can never be anything else than a symbol of grace. Then it can never be a means of grace in the strict sense, despite every effort of the Reformed to retain this concept of Baptism.

Here too, as elsewhere, Luther walked his lonely way between Rome and the enthusiasts. Over against the latter, among whom he also counted Zwingli and his adherents, and would have counted the Calvinists had he lived to know them, Luther held firmly to the Sacrament of Baptism with all that belongs to it: infant baptism, necessity for salvation, regeneration. Over against Rome he held with equal firmness to the *sola fide:* it is only through faith that we receive forgiveness of sins, life and salvation. Just as in the sacrament of the altar only he receives forgiveness of sins and with it life and salvation who believes "these words" (viz., the promise, "Given and shed for the remission of sins"), so it is also true of Baptism: "It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who *believe* it, as the words and promises of God declare." And he is not talking here about a future faith which is then confessed in the rite of confirmation, as though the latter were a necessary complement of Baptism.

Bucer, who was the first to introduce pietistic notions into the Church, carried an un-Lutheran element in

irmation (in itself a proper rite), which had its roots in Biblical ideas but in a sociological concept of the rch, and which came to maturity in the age of sm and rationalism. It is a significant fact that in 18th century confirmation was never introduced in enberg, where the First Communion was deemed cient, but it was introduced in the synagogue. At time it seemed impossible to conceive of the Church nything else but a "society," a "religious association" ch one joined by an act of the will. For Luther, on other hand, the faith of which we speak in connec- with infant baptism is not the future faith to be pro- ed by Christian education; neither is it a kind of n-faith implanted in Baptism as many 19th century nerans thought; but it is *the* faith, a faith with which dren come to Baptism precisely the same as adults, only this difference that in children it is not yet a scious faith which they themselves can confess.

his Large Catechism Luther quite properly called ntion to the fact that even the faith of the adult never ices as a ground for Baptism. "For I myself also, and who are baptized, must speak thus before God: 'I come y faith and in that of others, yet I cannot rest in this, that I believe, and that many people pray for me; in this I can rest that it is Thy Word and command- t. Just as I receive the Lord's Supper, trusting not y faith but in the Word of Christ. . . .' Thus we do in infant baptism We bring the child in the pur- and hope that it may believe, and we pray that God grant it faith: but we do not baptize it upon that, solely upon the command of God" (Jacobs' trans- on). And the reason for this, he says, is that all men err and deceive, but God, who has given the com- d to baptize, cannot err.

ut that God by His Holy Spirit can also give faith child, the same as to an adult, no one can deny who embers how Jesus blessed the little children and set ild before His disciples as an example. In fact, when examine it closely, even the most heroic faith, even faith of an Athanasius and a Luther is no more than faith of a little child.

r when would you say that faith begins on the basis which we should venture to baptize? Perhaps at the sent age of confirmation? Or in little children when can confess with the mouth, as Thomas Muenzer ld would have it? Why, it would be the equivalent urning the miracle wrought by the Holy Spirit into sychologically perceptible fact, if any attempt were le here to fix a time limit for the working of the rit.

lere, too, Luther goes his lonely way between Rome its hierarchical and the enthusiasts with their psy- logical sanctions—the lonely way of the Reformer heeds only the Word of God and trusts that this rd can do all things, even the humanly impossible. In way, and only in this way, has Luther and the Lu- ran Church after him been able to hold both the ob- ivity of the sacrament and the *sola fide,* not forget- that justifying faith is not a matter of a single mo- nt but the content of an entire human life. For this faith certainly is not the individual act of surrender to God, consciously felt and experienced at certain moments of our life, but it is the continuing trust—though overshadowed again and again—in the Gospel promise of grace; just as repentance according to the evangelical conception is not a single act but something that goes on continually throughout our life. So too our baptism is not a finished act but it goes with us throughout our life. To be a Christian does not mean simply to have been baptized sometime in the past, but it means to live in the power of Baptism and to return to it again and again.

As is well known, our Small Catechism answers the question, "What does such baptizing with water signify?" by saying: "It signifies that the old Adam in us, by daily contrition and repentance should be drowned and die, with all sins and evil lusts, and that a new man daily come forth and arise, who shall live in righteousness and purity before God forever." Just as we who are sinners and righteous at the same time live by daily contrition and repentance and by daily forgiveness of sins, so too our dying and rising again with Christ, that real though incomprehensible anticipation of an eschatological event which takes place in Baptism, is something that determines our entire life.

This, over against Rome and against the enthusiasts, was Luther's understanding of Baptism and of the faith that accepts Baptism. We embrace it not only at one given moment, whether it be at the moment we are baptized or at the moment of confirmation or any other given moment of our life that might be named, but we embrace it or should embrace it throughout our entire life, every day anew. This is the reason why Luther recognized no additional sacrament to supplement Baptism, whether it be confirmation or repentance, which would be anything else but a return to Baptism.

V

Conclusion

From this point of view the question of infant vs. adult baptism becomes theologically irrelevant, important as it is for churchly practice. This explains, too, why that question cuts no figure either in the New Testament or in Luther. Aside from the fact that adult candidates for baptism voice their assent and confess their faith personally, Baptism has always been administered in the Church "just as though" the persons to be baptized themselves desire Baptism and believe that which is spoken in the baptismal confession of faith. This practice must not be accounted for on the basis of liturgical traditionalism and ecclesiastical conservatism, but it belongs to the very essence of the rite. We baptize infants "just as though" they were adults, even as we adults believe "just as though" we were infants. Whatever the difference between adults and infants may signify for us humans and for our estimate of a man, for God it signifies nothing. A human being is a human being, is a child of Adam or a child of God, without regard to his age. That is the deeper reason why all baptismal rituals treat the infant "just as though" it were grown up. Only the

Nestorian and the Reformed Churches have produced special rituals for infant baptism.

And down to the time of Calvin this, too, was a part of the act of Baptism that it did not take place in the presence of the assembled congregation. In the primitive Church those who wished to be baptized received the sacrament outside of the space used for worship, while the congregation was assembled there to engage in intercessory prayer for the candidates. This arrangement was not merely one of propriety, for the Baptists immerse their candidates in full view of the congregation. The baptisterium, whether it was a fully developed baptismal chapel or a simple baptismal font, in earliest times always had its place in front of the entrance to the church. It is more interesting to observe that the same Calvin who, as we believe, destroyed the dogmatic content of Baptism, moved this sacrament out of the area of privacy and individuality, out of the outer court, as it were, into the sanctuary of the assembled congregation. He probably got his idea for this, as for so many other changes, from Bucer in Strasbourg, who very likely is also responsible for the corresponding rubric in the Hesse church order of 1539, which in turn reappears in later Reformed church orders like that of the Palatinate of 1563 and Bentheim of 1588. There is an internal connection here with the rule that the Reformed Church reserves the administration of Baptism to the clergy and prohibits emergency baptism by laymen or even women, whereas we find that precisely in the New Testament the administration of Baptism takes a subordinate position after the apostolic office.

Moreover in the Reformed Church, and in that wing of Protestantism in general which is influenced by modern Calvinism, the service in which a baptism is administered is then designated as a "sacramental service," and it is forgotten that "sacrament" in the sense of a sacramental service is always the sacrament of the altar, the *sacramentum sacramentorum*, the Lord's Supper as such, as Luther's usage abundantly shows. Never would he have called a service in which in conjunction with the Creed a child is baptized a "sacramental service." For him the sacramental service was the "mass," i. e., the combination of the service of the Word and the administration of the Lord's Supper. In this respect he fully agreed with the entire, universal Church. Whatever reforms may still be needed in order to bring back the Sacrament of Baptism to its place of honor in the Lutheran Church, under no circumstances must our Church lose sight of the goal of restoring the real sacramental service of the Church of all ages, including the Lutheran Reformation. A deeper understanding and a new appreciation of Baptism is possible only through a return to that which Luther's Catechism teaches on the basis of the New Testament, and in the simplicity of faith concerning Baptism as the washing of regeneration.

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"I still do as a child who is being taught the catechism," writes Luther in his preface to the Large Catechism. "Every morning and whenever I have time I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must study, read and study daily and yet I cannot master it as I wish but must remain, and that too gladly, a child and pupil in the catechism." What a difference it would make for us Lutheran pastors, for our Church, if we heeded these words of Luther more attentively and applied them to our life and our ministry! How many false conceptions of Lutheranism would then disappear, quite spontaneously, from our own minds, and how many prejudices against our Church in the world would be removed! *Kyrie eleison!*

(Translation by P. H. Buehring)

Christ the Antithesis of War

George Koehler

Let us look at the human family from God's point of view. What does God think of the human family in this twentieth century? He speaks to us from the pages of the Bible. We read there: "The whole world lieth in wickedness." (1 Joh. 5:19). The nations of the world present in these days a sad spectacle. The whole social order is out of joint "The human family is sick; from the sole of the foot even unto the head there is no soundness in it." (Isa. 1:16). It is heart sickness which is always serious. No political pill or economic system or military pact can cure it. They may check the pains for a while, but cannot restore perfect health.

What has happened to the human family? Men have lost God, sidetracked Christ His Son, ignored His leadership and teaching. Men have forgotten that they are the offspring of God, that God made of one blood all nations and that they are brothers. They have started a family feud which will ultimately lead to a catastrophe if not stopped, as Jesus says: "A house divided against itself will never stand" (Matt. 12:25). What caused this destructive feud? Men violated the divine commandment: "You shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself " (Matt. 22:36-37). This is God's will and way which is the safe way, the only way to have peace with our fellowmen But the natural man as he lives and moves is selfish, hard and cruel, and will not do God's will.

Now God in His mercy has no pleasure in this fact

n has divided the human family and which leads struction of all participants. He tells us: "I know houghts that I think toward you, are thoughts of e and not of evil." God will never give up man but him from his sin. His thoughts concerning men are lestruction but redemption, not degeneration but neration, not moral corruption but sanctification and st glorification, not war and rumors of war, but e on earth and good will toward men. For that n He sent His Son into the sin-torn world to make e between God and man, man and man, nation and n, and to establish His Kingdom of peace in which shall be peace without end. Christ is the Prince of e. His entrance into the human family was announced he angelic host in the little town of Bethlehem with words, "Glory to God in the highest and on earth e, good will toward men" (Luke 2:14). The prophet h spoke of this Prince of Peace who would bring ersal peace and happiness and make wars cease on h, when he said: "'For unto us a child is born, unto son is given, and the government shall be upon his lder, and his name shall be called Wonderful, Coun-, the mighty God, the everlasting Father, the Prince ace" (Isaiah 9:6).

Sin is the Cause

n has separated God and man, man and man. The s theologian Brunner is correct in calling man a H. Repeatedly man has turned this earth into a battl nd. Shall this happen again and again? Can we have eace but only an everlasting war among the nations earth? Sinful man knows only warfare, an eye for ye method, the satisfaction of sweet revenge. We can ily understand how it came that peace fled from this h. But Jesus Christ is the Prince of Peace, the God- Peace Maker. He brought peace down from heaven. ace I leave with you; my peace I give unto you, not ne world gives do I give to you" (Joh. 14:27). He His precious life a ransom for all men. He loved all gave Himself for all into death, even the death on Cross. This vicarious death of His makes Him the or of the world. God could not forgive sin unless ebody atoned for our sins and guilt. There was no- good enough but Jesus. This somebody was Christ, Holy One of God. He alone satisfied the righteousness od and thus paved the way to God's heart for all . Forgiveness is the way of peace. He was the real liator betwen God and men. Thus He reconciled en and earth, the holy and righteous God and the lemned sinner. He made satisfaction for our offenses n He died on the cross for the sins of all men. "God in Christ reconciling the world to Himself, not count- their trespasses against them, and entrusting to us message of reconciliation" (II Cor. 5:19). All those who believe in Jesus Christ and accept Him as r Savior have peace with God, are children of peace. will live in peace with their fellowmen. Sin divides, iveness unites.

We look at the war problem from God's point of view as we find it recorded in His Word. We do not read our thoughts into the Word as so many writers do in these days, but study man and war in the light of the Gospel; and when we find that Jesus rejects war, we pledge our allegiance to Him and will never compromise with men who hold the opposite view. What is written in God's Word is for our instruction, that by remaining steadfast and drawing encouragement from the Scriptures we may cherish hope. We take God's Word seriously and thus prove ourselves as true disciples, and you will know the truth, and the truth will make you free" (Joh. 8:31).

Jesus Christ came to save men from sin, the power of the devil and all evil forces which lead to war: selfishness, greed, envy, vengeance, hatred, race and class hatred, falsehood, lying, stealing, covetousness and murder. His love is a sin-destroying power. He commands us to put up the sword into its place. This clearly implies that He forbids bloodshed. He wants peace and no war on earth. We cannot believe that any physical struggle with tanks, airplanes, submarines, gas and atomic bombs can be waged in the name of God and eternal righteousness. Jesus spurns warfare. He stands for love, not hatred. Don't let any one tell you that those who pray down destruction upon their enemy nations are praying in the Savior's spirit, for He says, "Love your enemies." We must ever bear in mind that He prayed for His crucifiers who put Him to death. Jesus stands for compassion, not for cruel killing. Don't believe for a moment that He would raise His hands deliberately to bless the bayonets that will rip bodies of men, children and women. Rather remember that He laid down His life for us, when we were His enemies, to remove our transgressions and return us to the path of His heavenly Father.

The Defense is Spiritual

Jesus is waging a spiritual war against all evil forces in the world. His weapons are spiritual weapons, the Word of God, the means of grace and prayer. The Kingdom of God is revolutionary, though its means are not those of the professional revolutionist; they are love, mercy, righteousness, sincerity, good will. The Gospel enlightens the minds of men and they think God's thoughts. It creates new hearts and sanctifies the lives of the believers. It is a saving power that breaks the fetters of sin and makes the servants and slaves of sin and iniquity free men. They come to know the truth and are made free. All social life can only be brought under the rule of Christ, if the love of God overcomes sinful hearts. Love is constructive. It is, as a matter of fact, the basis of all human community. Love your neighbor, love your enemy, is a practical command. You win him, his good will, friendship, confidence — you conquer his hatred, evil plans and you disarm him. There is nothing ideal about it. Jesus has an army in this world, but they are the soldiers of the cross.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train."

His army consists of Spirit-filled men. The march of faith will never stop, but goes on to victory over sin and the devil. Like a mighty army moves the Church of God. In this spiritual warfare many soldiers of the cross are heroic in the fight—but they are heroes of faith. In the Epistle to the Hebrews, the eleventh chapter, the holy writer gives us a long list of God's heroes. It is our faith in Christ that gives us the victory over the world. When the roll will be called in heaven Christ will have more heroes than any war lord ever had.

Jesus has martyrs who laid down their lives for His cause by making a good confession before the world. The dictators and despots of the twentieth century have killed more Christians than the Roman emperors in their days. Only eternity will reveal the number of the martyrs who laid down their lives in Russia, Germany, Japan, China and other lands.

Christ does neither draft nor conscript His soldiers into His army. They are volunteers. When they invade the enemy's territory they do not kill the citizens of that land, but preserve and save their lives. They come to deliver men from sin and all its consequences in this life and the life to come. They don't hate and kill, rob and plunder in extending the Kingdom. They invade heart and homes and lands and continents with the Gospel of love and grace and create Christian communities. How different from the lords of this world and the armies of the mighty potentates. Christ is building a Kingdom that will have no end, while the lords of this world build to their own glory. We behold how the mighty fall and their crowns and thrones are perishing and sink into oblivion.

Jesus is a compassionate Savior. He heals and comforts the sad and broken in spirit. He feeds and refreshes the needy and fatherless, the motherless and friendless. Jesus is sympathetic and bids all suffering hearts to come to Him for peace and relief. It is entirely due to His influence that we have and enjoy a Christian culture and civilization, Christian democracy, Christian schools Christian charity and institutions of mercy, Christian art and literature, the sanctity of the Christian home, the worth of personality and all things that make life rich and noble, and worth living.

Christ stands for truth and is the personified truth. I am the truth that leads to real freedom and to your Father in heaven. All those who believe and live it are made free from ignorance and superstition, from hypocrisy and demagogism, from intrigue and power politics, from stateism and raceism, from greedy imperialism and destructive militarism, from secularism and atheism. The evil things are presented and recommended to us und the pretense of freedom and democracy, but in reali they are subtle propaganda misleading the easy-to-b lieve citizens into social, economic and political cha Many false prophets have come into the world and must learn to test their utterances to see whether th come from God and stand the acid test of the Gosp Beware of false prophets, is Jesus' warning.

Jesus stands for peace. He is the Prince of peace. T subjects in His Kingdom may not always agree but th do not draw the sword to settle their difficulties. Th pray over them and arbitrate and let Christ have the l word in their council. "Blessed are the meek for th shall inherit the earth." The mighty, powerful men a nations are admired and glorified by the children of t world, but their governments are short-lived. They bu peace on military pacts, the latest figthing weapons a human ingenuity, but force, fear, disintegration, env mistrust, moral decay in high and low places bring th to naught. Where Christ rules in the heart of men fa lies and nations, there is no moral disintegration and cay; there is no bloodshed over disagreement and diff ences, but unity in spirit in all essential things.

What does the Church Say?

It is a paradox that the whole Christian Church d not follow its Lord and Savior, who is the head of t Church, in the war question. There is so far no unif creed among the churches against war. They all denou war in principle and sanction it in practice. The o churches that have been against war ever since th inception are the so-called peace churches. Why do the large denominations in our land and all lands for late their belief in a clear-cut statement so that t members may be enabled to say that is what their chu believes about war? We find that most church memb have a very vague, in fact, a contradictory conceptio war. They are "double-tongued". One minute they war is anti-Christian, and the next minute, war is only corrective that will bring our malicious ener to their senses. They have not been enlightened on matter and are bewildered. There are even many th logians who sanction war. They fail to see that war i spirit is the negation of everything to which the Go bears witness. The most that the Christian churches h ever done is to pass resolutions against entrance war. They have outlawed war on paper. But resolut decide nothing. They generally die within the conven halls. The Church must quit the defensive and take offensive by testifying incessantly and vigorously aga war. Then Christianity takes on flesh and blood and among men.

Who starts the wars and is responsible for them days gone by when most nations were monarchies k made wars and peace. In democracies not the pe make wars but the government and those few influe

that control the government. The people themselves not vote on the issue but are generally dragged into by their government. This has been revealed in the two world wars. In the last analysis the government esponsible for the wars because it makes them.

r. Alanson B. Houghton, United States Ambassador Great Britain, made this clear in a speech which he e before the Harvard Alumni in June, 1927, when aid: "War does not originate from time to time simply sudden and uncontrollable impulse on the part of one t national mass to go out and slaughter another. is, no doubt, because these masses are willing, under ditions, to fight, but these conditions are themselves ntegral part of the problem. Before a war is conceiv- there must be an issue, and that issue, broadly aking, is the outcome of a series of maneuvers by ch the masses concerned are brought into positions opposition. Obviously, this maneuvering is not done the masses themselves. Collectively and as individuals y have little, if anything, to do with the subtle and dual shifting of international relationships. Their erests are directed to the more humble and prosaic of earning a living. The maneuvering is done by e groups of men called governments. These little ups seek constantly and naturally to gain supposed antages of one sort and another for their own na- als. Out of their efforts to enlarge or to strengthen to maintain the interests entrusted to their charge, masses they represent are gradually maneuvered positions which, to say the least, cannot easily be rendered. If the process continues, sooner or later a uation arises in which agreement between these small ups becomes impossible. Then, on the ground that ir lives and families and property are somehow in- ved and endangered, these great masses of men and men, roused by every power of organized appeal and paganda, are ordered under arms, and war follows. e entire process is in control of the smaller groups. ey make the issue. They declare the war....And the y men through whose instrumentality, consciously unconsciously, this dreadful catastrophe has been ught about, explain it on the ground that, human ure being what is is, any other determination was ossible. "This means in plain language wars are made.

War is Hell

War is sin and must be condemned and destroyed. n begets sin without end. One cannot sin and expect ssings in return. It is destructive. It is a product of ll. It destroys all spiritual values: love, truth, brotherhood, Christian morality, friendship, honesty, justice, righteousness, peace, good will toward other men and races, culture and civilization. It breaks all laws, human as well as divine. It creates race-hatred, turns nation against nation, group against group and man against man. It makes men liars, killers, murderers, haters, thieves, plunderers, rapists. It is sin and sin always destroy its servants. It destroys millions of human lives. The casualities in the second World War are 16,000,000 soldiers and 30,000,000 civilians. It makes cripples, blind and maimed. It cheapens human life. So far the record shows that the United States lost 310,400 soldiers in the second World War. It destroys the flower of young men. It lef many soldiers with incurable diseases; it fills insane asylums and the hospitals with helpless men.

War destroys billions of dollars worth of valuable property, whole cities with their homes, schools, churches museums, libraries which cannot be replaced, forests, mines, factories, harbors, ships, railroads, and a thousand other treasures, which many generations had built with great pains. It destroys a whole civilization in a few hours. War does not protect home life, country and people. On the contrary, it exposes them to destruction and total devastation, as in Germany, Japan, Italy, England, France, etc. Modern warfare no longer protects the women and children and the aged.

War saddles huge debts on nations which coming generations will have to pay. It puts millions of soldiers on the pension roll and the tax payers have to foot the bill. It loads the vanquished nations with a colossal war debt which they usually repudiate because they are impoverished for generations and cannot pay. War is a losing game for all belligerents. It is a very expensive game the diplomats and war mongers are playing and plunging their nations into bankruptcy. It is a waste of all natural resources. It undermines the social and economic securities of all belligerents, and this in turn causes physical suffering of the people, lowers the standard of living. It taxes the income of all citizens, wages, business, salaries. It mortages the nation for generations. It brings along inflations, loss of savings, of property and happiness. It lowers the health of the nation by rationing the food and clothing and fuel. People are undernourished, underclothed, underhoused, and this causes sickness, epidemics and a high death rate among children and old people. In Europe and Japan it spread famine and starvation and wholesale suicide. War is indefensible on moral, economic and political grounds. It is a crime against humanity and must be outlawed.

(To be concluded)

The Approach to Teaching the Congregation the Pastor's Duties

Edwin H. Dodt

The title has a rather wide range, in fact it covers so great a territory that our problem is not in what we should say but in what we should not say. For there is no end to such a discussion, it is one of those ad infinitums where almost every approach is acceptable and every observation understandable.

We could begin with the "Approach", and as the subject of this thesis we would spend our time on the sundry "approaches". Or we could stress "teaching the congregation" which is a bit meatier and covers perchance a multitude of sins. And then there are the "Pastor's duties" which are as many as they are varied, and as varied as the pastors themselves.

Then there is the Call, and the sober words "By this call you will be required" which all of us have read with care down through the 12-odd rubrics listed, including the "promptly and properly" duty of statistical reports and entrances.

Or we could analyze the Pastor's duties another way; as to his individual flock over which he is to watch, as to his brother pastors and fellow Lutherans in his community and district; and as to his duties as a member of the whole Lutheran church—all of which he is normally expected to support, build, and edify to the glory of God — and in the function of his office as a minister of that church, district, and national body he cannot avoid teaching his congregation that his duties are at one and the same time a spotlight upon his community parish and a floodlight upon the whole Lutheran confession.

And lastly there is the matter of the Office of the Keys, the ministerial function as defined in Lutheran confession and commented upon by various authorities in Lutheran pastoral theology.

How to synthesize this whole matter becomes then rather a problem, as we said not for the lack of anything to say, but because there is so much that can be said. It is like the guard who watched his coach outline a new play on the blackboard and saw that it was his task to move the small tackle (X) out of the way, and nodded his head knowingly, only to discover the following Saturday afternoon that that little (X) had suddenly turned into a 240 pound giant who couldn't be pushed quite so readily as outlined on the blackboard.

So permit us to lower ourselves into the barrel of this discussion slowly and with trepidation ere we shoot over the rapids of hundreds of opinions and observations.

First, just exactly what are we? Then, what are we doing or trying to do? And finally, how can we tell others what tasks and goals we are attempting to reach?

First then, just exactly what are we? Minister, pastor, teacher, confidant, father-confessor, psychiatrist, architect, authority in law, in protocol for weddings, funeral, financial wizards, optimists in business, authors great and small— —truly we are made all things to all men that we might by all means save some.

Yet underneath it all is a foundation, the basis of our calling, the fundamental of the holy office of the ministry, — that which was conceived and inaugurated from the mind of Christ to establish, spread, and keep the Communion of Saints bound to Him in service and devotion until that day we break that bread and drink the cup anew with Him in His heavenly kingdom.

"Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain," John 15:16. And the saying of Jesus again in John 21, "Feed my sheep" is enlarged upon by Paul to the Elders of Ephesus, "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

So our purpose is two-fold in the ministry: 1. To feed the flock of Christ, and 2. To bring forth fruit as a result of such spiritual feeding.

Article V. of the Augsburg Confession reads: "That we may obtain this faith, the Office of Teaching the Gospel and Administering the Sacraments was instituted. For through the Word and Sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into favor for Christ's sake."

Lutheran theology divides the Church into 3 estates in its earthly calling, the Status Ecclesiasticus, or ministry, which is called to arouse, maintain, and increase faith in the Church by the preaching of the Word and the administration of the Sacraments; the Status Politicus to care for the temporal well-being of the community, and with these two ministering to the third estate of Status Oeconomicus, or that of the family—mankind as a whole might live in peace. Each, while having the same heavenly calling, has nevertheless a different earthly calling.

In Reformation times the Ecclesiastical and the Political were much more closely allied. For instance, Hallaz observes that the right to convoke councils belongs to the civil magistrate, even though he be heterodox and unbelieving.

Today with that sharp division between church and state, which is not altogether tenable in my mind and which is in need of further clarification in our time, the emphasis is usually upon the minister working with the Means of Grace to build the individual congregation

hich he has been called to more godly service and th.

speaking of this office, Schmid says that it is of e appointment, and while God has called men im- ately into it in the past, now men are called mediate- rough the Church which has received from Christ right and authorization. Upon such a call, by ordi- n, the Church commits to pastors the obligation right to preach the Word of God and to maintain ience to it, to dispense the Sacraments, and on the of Matthew 16:18, John 20:23, to forgive or retain ividuals their sins. In all three functions the pastor not in his own name, but by the authority and in the e of Christ; all his acts therefore proceeding from Himself.

llazius writes: "By the divine call is here under- d the appointment of a certain and suitable person e ministry of the Church with the right to teach in ic, to administer the Sacraments, and exercise siastical discipline, made by God whether alone or he judicial aid of men."

ven here, however, the Church assigns to individuals ne ministry different ranks and grades for reasons rder, although the essential rights of preaching the pel and administering the Sacraments are possessed ll alike.

nder the remission of sins, the Church has held the pastor, while not possessing the power of re- ion as absolute, is nevertheless delegated in this er, and that not by way of signification but effective- or the minister really binds and loosens, not merely ares such binding and loosing, but even as through Word he really and effectively converts, regenerates, lso he really and effectively remits sins.

rt. Smalcald: "In addition to these things, it is neces- to confess that the keys do not belong to the per- of a certain man but to the Church." Apol. Conf. . "The Church has the command to appoint minis- , which ought to be most gratifying to us because know that God approves the ministry and is present he ministry. Conf. Augs. XIV: "They teach that no should publicly in the church teach or administer Sacraments except he be rightly called."

s the Smalcald Articles state, Christ did send forth disciples without distinction, and Paul is cited as ing himself, Apollos, and Cephas all on the same nding or level — so in the ministry the pastors all e on the same level of authority — although in their ious positions they may vary in rank and grade.

ut it is always the authority of the pastor, by which speaks and functions, an authority he has received n God, which should be kept uppermost in mind, and the rank or grade he may hold in serving Christ and Kingdom.

Naturally, for the safeguarding of doctrine, and for the nt of good order, as well as the Scriptural basis, the l belongs to the individual congregation, and men perly trained to teach, preach, administer the Sacra- nts are recommended to the individual Church as having "completed the study of theology — and in doctrine and life have been found qualified for the Christian Ministry."

These men are therefore called into the Ministry, proven fitted for that office. As Mr. Eberbach writes in the *Lutheran Standard:* "The most essential requirements in those who serve the Church as ministers are that they be honest, faithful, sincere servants of the Word" — and all the other requirements of preaching and organizing ability notwithstanding the Word as humbly taught and applied in the individual congregation is the melody which must run through the complete harmony of a pastor's life.

Can we make a distinction between the laity and the clergy? In general, no — the priesthood of all believers places both pastor and people on the same plane before our Mediator Christ. Yet, in particular, the minister has been called, his life set aside for a definite purpose and office; he possesses the Call to that office, he has received special training and learning, special mention and blessing is invoked upon those who labor in that Word and Doctrine, and those who preach the Gospel of peace are called "blessed" — so that while the pastor would not grasp unto himself special honors and privileges, he nevertheless knows that as a watchman of the Lord he has a weightier and more direct obligation to perform as a Christian than the man in the pew.

Also in the sight of men, the pastor is looked upon as fulfilling a special office and position and the Scriptural admonitions to piety, sobriety, faithfulness to spouse, ruling well his own home, etc. can be mentioned as indicating that the Apostle looked upon the ministry also in this light, and his admonition to faithfulness in life and doctrine was simply this, "that the ministry be not blamed."

We have an obligation, each one of us, to conduct ourselves with propriety, not only because we are members of the household of faith, but also because we are members of that holy ministry. And if we are to enjoy the rights delegated to us by the Church, which give to us great joy and gladness, we are at the same time to assume manfully the obligations of "not giving offense, that the ministry be not blamed."

It would perhaps be well to recite briefly the duties in our Call: To teach and preach the Word in agreement with the Confession of the Ev. Lutheran Church and conforming your practice thereto; to administer the Sacraments according to the practice of the Evangelical Lutheran Church and the liturgies of the American Lutheran Church; to devote yourself faithfully to the work of instructing the children of the parish; to care for all the erring, tempted, afflicted, sick, dying in the parish, by visiting, exhorting, comforting, edifying them, and administering the Sacrament to the sick; to visit the members in their homes for the purpose of dealing with them as their pastor, to endeavor to attract to the church service and Sunday School those in the community not churched, to attend all meetings, to oversee the work of the Sunday School and all societies and organizations,

to strive by word and deed to be a worthy example, to stimulate and encourage the members of the parish in their support of the entire work of the American Lutheran Church.

Now in running over these a few things may be worthy of comment. Can we practice something in the church contrary to the doctrine of the church? Or administer the sacraments other than according to the practice and liturgy of the Lutheran Church! Or as H. Meyer puts it in the March *Lutheran Outlook,* as a comment to that part of the call which urges us to win those who are unchurched, "the flagrant or subtle proselyting of a member from one church to the membership rolls of another church is not doing the Lord's work of advancing the Kingdom of God". To win the unchurched really means unchurched, not the un-my-churched.

We must deal with our members as their pastor, not as fellow-bowlers, golfers, comrades in social life, although these may be in their place worthy fellowships. I doubt, however, if we can ever say, "Now I can forget I'm a pastor" in any situation. And surely we would not wish to be placed in the category with Demas of whom Paul wrote he loved this present world too much.

We can go to extremes either way, Christian liberty notwithstanding. "We should not give offense". I take to mean to live normally. And by normally I understand physically and psychically normal. It is not that we should seek not to offend those who are themselves off-norm, so to speak, in their religious interpretations and suspicion, but that we do not offend that main body of the church to which we are called with actions, customs, opinions which run contrary to the generally accepted procedure peculiar to that individual congregation.

To be explicit, I do not believe I have the right to introduce into my church ideas, liturgies, programs which are strange and bewildering to my people, no matter how well I personally understand what I am doing; and to throw out the practices of my predecessor in a presto-chango manner merely because I think this is the way to do them. Augs. Conf. XXVIII: "It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men."

Further we are not ministers unto ourselves; as we perform our various duties we should not offend other pastors. In our day those duties which we assume are much more complex than a few generations ago; the substance is the same, true; but the application is far wider. We are ministers not only of our individual church group, but also ministers of our District and of our church at large. We owe a loyalty not only to our congregations but to other pastors, our District President, and to the whole American Lutheran Church. Her interests, programs, institutions must of necessity become our interest, our program, our institutions.

We do need a united front in our pastoral acts. Not that change and progress should be belittled, but such changes and progress should be made so that we do not offend those who have served before us or those who are presently serving our Lutheran brethren in oth churches.

And no matter, let us say, if my congregation w to wholeheartedly agree with me in introducing a changing the service to a high-church form, it is questio able even then whether I had the proper right to do

For we do owe a loyalty to the whole church, we o a loyalty to those men in the ministry who have put their years of study and service, and we owe a loya to the un-named pastor who someday will replace us so that our church will not present an individual's p pourri of ecclesiastical pansophism, but rather a chur bedded deep in the firm soil of traditional Lutheran pr tice and bearing the fruit which can only come from th roots so deeply planted.

When we then look at the pastor's duties we see t there is much more to them than appears on the surfa We are pastors at all times; our duties as such are to applied not only to the individual congregation but t the whole church; our call to serve comes not only fr the church as a membership but from that church as Bride of Christ, as a call from God himself. And in last analysis we have that higher and holier duty watchmen on the towers; as shepherds feeding the fl of God; as pastors alert, awake, loving, kind, understa ing; as ambassadors for Christ, as men through wh Christ speaks to His people by His Word; as servant whom has been given the gift of the Holy Spirit, as h ing divergent tasks and positions yet working for same Kingdom with Christ and the Father; as mak every sacrifice that our church may be more God-ple ing — and in that sacrifice offering first our own p of wisdom and knowledge and position upon the a of love which first prompted us to enter our calling as Paul puts it, "As dying and behold we live, as c tened and not killed; as sorrowful yet always rejoic as poor yet making many rich; as having nothing yet possessing all things."

This is what we are to do to accomplish only this purpose of God: to bring to men the knowledge of C and His kingdom. And we might add, to do this we a double-edged conscience, the constant and su honing of Divine Truth.

Definitely we are to proclaim the good news of Gospel, but let it be with enthusiasm and proper dom, not the sibilant softness that lulls men to sleep a guaranteed golden mansion, the pie in the sky by and the panacea of God's in His heaven, all's right with world; but to define to men their Christian rights, p leges, obligations, and hopes — that by the powe Christ they may work out their salvation with fear trembling. And lest we be understood to counsel L preaching, let us say that we acknowledge the Law be our schoolmaster to bring us to Christ, yet it is a ative thing; we need today the positive preaching the power of Jesus' Gospel to save and redeem the s and lives of mankind.

To preach the whole counsel of God — that is quired — and this conscience or alertness, or being-a

ist should see in the unfolding of our ministry day
y the slow and gradual building of every soul en-
d to our care. This is the growth in grace and in
nowledge of our Lord and Savior Jesus Christ,
n of in Holy Writ.

dare not minimize it, this need for alertness. For
we have the keeness to discern the tasks of our
ry, not to make the molehill the mountain or the
ain the molehill but to see the dangers and threats
here and there attack the walls of Zion, which
lull us to sleep or benumb us, we fail our duty.
nnot therefore assume the ministry to be just an-
job, a profession worth so much in cash salary, or
hing you climb as a ladder to the top, but as a serv-
ndered primarily to God as a chosen vessel unto
to bear His name before the gentiles and kings and
ildren of Israel.

v can these things be taught to the congregations?
ations, installations naturally afford an excellent
of practical preaching on the Holy ministry. Fare-
ermons are another excellent means of bringing
people the required information on the pastor's
.

mention the latter because it is doubtful if a pastor
reach a sermon on the office of the ministry to his
congregation without somehow giving the impres-
hat he is speaking personally of his own pastor-con-
tion relationship and is implying attendant difficul-

er methods would be articles in our church pub-
ons and the periodicals published for our church
izations. We say this not lightly, for we have no-
at conventions comments indicating a seeming lack
derstanding of the pastor's office.

d with the lack of understanding there is a corre-
ling lack of respect. Such phrases as "you pastors
know what the score is", or "you're way behind the
" and the like, are surely uncalled for. Christ has
Luke 10, "He that heareth you, heareth me" and
, "He that receiveth you, receiveth me, and he that
veth me receiveth Him that sent me."

t the simplest way to help make clear the pastor's
s, to my mind, is by showing our people the proper
ct we have for each other's office as pastors. A good
cation of professional ethics when we deal with
fers, members under discipline, or members who
to be served by us while holding membership in a
er pastor's church, would bring home to our people
egard we have for each other.

y criticize another minister in the presence of a
an? Why belittle what he has done or is trying to
his congregation? Why imply in criticism that you
l do it better, that you are more qualified than he,
at you you have accomplished more in less years?
why criticize your predecessor even when you feel
have good reason to do so? Having left a charge,
say anything which by word or action may be a
ism of your successor in the field?

When you leave a church, leave it — cut your strings quickly. If you do return to visit, visit your successor first, and then let him know you are going to see a beloved member who during the years has become a personal friend. If anyone comes to you with stories, don't listen; and if you do listen, show him where he and not his new pastor may be wrong.

I personally like the use of first names when we as pastors are together; I don't believe it quite fits when laymen are in the group. If we respect one another, others will respect us.

In this regard one other observation: I believe we as younger pastors should give added respect to those older pastors who by dint of their many years of service and experience have gained a much greater wisdom than we will ever learn from reading books. I know I personally have felt abashed to hear some young pastor in the field a few years ago try to tell another pastor old enough to be his father the latest in exegesis, Biblical interpretations, and/or church management. It seems presumptuous, if nothing else.

One of the easiest ways not to be offended is not to offend anyone else. We should also encourage each other in our work. It is often difficult enough as it is, and a good word goes a long way. If we feel our brother is making a mistake, or hasn't seen his problem in its proper light, help him get the right perspective before he makes the mistake. One of the greatest joys in my ministry has been this, that my brother-pastors have been kind to me in their advice and encouragement.

Basically we all received the same education; some of us may preach better than others, others will know how to pray better than we can, each one will vary in ability as the Lord has fashioned him. And yet, peculiarly, we all accomplish about the same, for the power lies not in us but in the Word we preach and teach and in the Sacraments we administer.

This too we must emphasize to our people lest the church and the pastor become too synonymous in their minds.

For we are hopeful that one of the greatest joys of every one of us will be this, that the man who replaces us in the pulpit as we transfer either to another communion on earth or in heaven will do the same work that we did and do it better than we did; and he should do so if we have done our work right, for the Lord still tells us:

"Lift up your eyes and look on the fields; for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

"And here is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours" — — and with such service to God is the Kingdom of Heaven builded surely, albeit slowly, stone upon stone.

The Reader's Viewpoint

THE DOCTRINE OF THE WORD

Sir:

In the July issue of this periodical is published an interesting editorial on the topic: The Doctrine of the Word. I apreciate that the editor brings this issue out into the open. Let us try to get the issue clarified.

Is it correct to distinguish between the Written Word and the living and active Word? This is the crux of the problem under discussion. Luther distinguished between the Written Word and the living and active Word. And Luther took the people into his confidence and told them frankly that there were discrepancies in the Bible which he could not harmonize. Dr. Peder Madsen, who occupied a chair of theology at the university of Copenhagen from 1876 to 1908, likewise took the people into his confidence and told them frankly about the discrepancies in the Bible. In his dogmatics, which is a classic, he makes a clear distinction between the Written Word and the living and active Word. Dr. Madsen has been called a prince among dogmaticians.

Dr. Ole Hallesby of Norway, also, makes a clear distinction between the Written Word and the living and active Word. Dr. Hallesby left the Oslo university, because there was liberalism in the theological department at the Oslo university, to start the Independent Theological Seminary. Dr. Madsen and Dr. Hallesby have been called champions of conservative Lutheranism.

The men of the Lund school of theology, also, make a clear distinction between the Written Word and the living and active Word. Dr. Anders Nygren, who has played the leading role in that school, is now president of the Lutheran World Federation. Would the men that met at Lund, Sweden, two years ago to organize the Lutheran World Federation, have elected Nygren president of that organization if they had not considered him a worthy representative of true Lutheranism?

These outstanding Lutheran theologians do not reject the Written Word, when they make a distinction between the Written Word and the living and active Word. By making this distinction they give the Written Word its rightful place in theology.

And American Lutherans, who cannot accept verbal inspiration because they are convinced that it is untenable, do not reject the Written Word. They believe that the Written Word becomes living and active in the hearts of men when the Holy Spirit is permitted to apply it. The Holy Spirit does not work apart from the Word. According to my way of thinking, the editor states it correctly when he writes: "It is when the Holy Spirit uses that Word to convince me of sin and of God's love that I am changed from a lost sinner to a child of God." (Paragraph entitled: No New Discovery, 6th line.)

And American Lutherans, who cannot accept verbal inspiration, do believe in an inspired Word of God. And they firmly believe that inspiration of the Word of God is a miracle wrought by God, and they believe that this inspired Word of God is infallible. This inspired and infallible Word of God will remain forever because the Mighty One, Jesus Christ, is the Guardian of His Word.

Is verbal inspiration the Lutheran view of inspiration? The Lutheran Church does not bind the conscience of its members. The individual is bound by God who speaks to the individual through His Word. I respect an honest difference of opinion, but those who accept verbal inspiration have no right to bind others to their opinion. The individual, who is bound by God in His Word, must give account to God as an individual. This is one of the cardinal tenets of the Lutheran Church.

I am thoroughly convinced that verbal inspiration is untenable. And I have been taught from childhood from Balslev's Explanation of Luther's Catechism: "Guds Ord, som indeholdes i Bibelen eller den hellige Skrift, giver os en sikker Anvisning til et gudeligt og saligt Liv." A correct translation would be: "The Word of God, which is contained in the Bible or holy Scripture, gives us a sure guidance to life and salvation." It is very obvious that Balslev does not equate the Word of God and the Bible.

And American Lutherans who cannot accept verbal inspiration are zealous for the purity of doctrine, but they are convinced that verbal inspiration is not pure Lutheran doctrine. The Lutheran Church with its marvelous system of theology does not stand or fall with verbal inspiration. She is not built on such a weak foundation. The Lutheran Church is built on the sure foundation, the living Christ who comes to His Church through His Word.

And American Lutherans who cannot accept verbal inspiration are zealous for the salvation of lost souls and for the edification of the saints. They believe that the lost will be saved and the saints will be sanctified when the Holy Spirit is permitted to apply the Word so that it becomes living and active in their hearts. Christ, and Christ alone, in Word and Sacraments, can bring salvation to man.

The editor closes his editorial with the challenge: "What is the position of the Lutheran Church?" I wish we could have an all-Lutheran pastors' conference to discuss frankly the following topics: What is the Lutheran view of inspiration? What is the Word of God? The correct distinction between the Written Word and the living and active Word? What is liberalism? What is conservative Lutheranism? And what is true Lutheranism?

I am satisfied that the clarification of these subjects would affect the life of our dear Lutheran Church. I love the Lutheran Church, and I want her to go forward in the power of Christ, who comes to her through the Word and the Sacraments.

I read with much interest Mr. Parsons' article on the Reliability of the Bible. I appreciate the spirit in which he writes and the scholarly approach to the problem. He makes an honest attempt to remove the discrepancies from the Bible.

The weakness of Mr. Parsons' article is his method of argumentation. It is like the lawyer who pleads a case in court trying to lead the jurors' thinking into his way of thinking. Mr. Parsons presents premises which will produce the desired conclusion. We know in advance what his conclusions will be. I admit that he makes a good defense of his case. If he has convinced the jury that it should bring in a verdict of guilty is another question. The whole article is a defense of a theory of inspiration, and he tries to make the Bible fit his theory. In spite of all attempts at exegesis the discrepancies are still in the Bible. I wish there were no discrepancies in the Bible. But I do not know why God permitted discrepancies in the Bible. I do not question God's intelligence, nor do I want to contend with Him.

But there are no discrepancies in the Word of God. And that inspired Word of God brings Christ to me, and through that Word He beckons my soul to come unto Him. And when I rest my weary soul on His redeeming Love, I experience the Love that will not let me go. If this is not true Lutheranism, I want to be shown.

A. V. Neve, Sleepy Eye, Minn.

Sir:

For some time now I have wanted to write you telling you how much I appreciate your editorials in the *Lutheran Outlook*. We need writing like that in this day and age.

t not about that "seventeenth century theology" re-. There are a goodly number more of them in the rank ile of our Church. I am proud to be one of them.

Cordial greetings,

W. F. Hertel, Sacramento, Calif.

u are perfectly right in your editorial in the *Lutheran ok* for July when you say: "I have debated with my- whether I ought not to close the discussion and refuse cept any more contributions pro and con. I have de- against any such action. It is better to find out just Lutherans are actually thinking on the very impor- doctrine of the Word, even if we discover that we do hink alike, than to suppress it. . . Let's find out wheth- rentieth century Lutheran theologians believe in an in- d Word of God."

the next paragraph I have the marginal remark: "Da wir mitten im Subjektivismus. . . demnach waere alles, nicht Evangelium im strikten Sinne ist, ueberhaupt inspiriert."

I am aproaching the subject of inspiration from an angle which, I believe, has been neglected, and which needs to be stressed very strongly.

Yours fraternally,

J. Leinweber, Calgary, Alberta.

THE LUTHERAN SERVICE

Sir:

Numerous lines of my copy of the August issue of the *Outlook* have been underscored. I consider this number especially good.

Your concise editorials are gems. It does not take a Philadelphia lawyer to figure out what you are trying to say. Thanks for the enlightening words about the proposed change in the Communion service. I am certainly with you when you say: "Keep the Lutheran worship simple, uncomplicated, without frills and esoteric refinements." History tells me that where there is a lack of spirituality, the church usually tries to cover it up by pomp, show and parade.

Fraternally yours,

William Emch, Dayton, Ohio.

BOOK REVIEWS

URSIONS INTO THE BIBLE, *by N. N. Rønning.* The *RTH PRESS, 482 Sexton Building, Minneapolis, Minn.; 8. Paper binding; 48 pages. 50 Cents.*

cursions into the Bible provides 48 pages of delightful ng. The Excursions are short and the scene changes ly, but the author's general aim is in clear view at all s. READ THE BIBLE, not about the Bible, but read BIBLE; it is interesting, helpful, restful, there is truth , and power; it only can make men and women what should be. Reading this pamphlet is a bit like going gh a little flower garden in a leisurely way. It is but orderly and beautiful; one does not want to y, or some little cluster will be overlooked. There are arieties (chapters) in the little garden, each adding its f harmony to the theme. The variety, Sermons Which or Do Stimulate Bible Reading, should make any her sit up and take notice—of his own preaching. Then is the one named, Mark, the Model Reporter. This is a variety and enhances our regard for Mark. Paul and l Problems is very timely. It strikes a cautious note; reful as to how you tackle social problems and customs. enlightening to see the tenderness, ease, and tact with h Paul handled the social problems of his time. We can from him. Here is good reading for preachers and en; a good investment of 50 cents.

C. J. Rebelein.

RKEGAARDIAN PHILOSOPHY IN THE FAITH OF A CHOLAR. *By David F. Swenson. Edited by Lilian M. enson. The Westminster Press, Philadelphia. $2.50.*

is splendid collection of addresses and lectures is a ghtful gift with which the author's devoted widow se generosity has recently established "The David F. nson Kierkegaard Memorial Fund") has done a great ice to all interested in the "Socrates of the North." . Swenson's address of 1914 was probably not the "first lic address on Kierkegaard in English delivered in this ntry," as the editor is inclined to assume. The late Prof. lf Hult of Augustana Seminary, Rock Island, Ill.,—in e days in Chicago—had as early as 1906 lectured on "S. kegaard's Life and Literature" to the University of Chi-. But it was Dr. Swenson, who made it his life's mission to acquaint America with the life work of one of the greatest religious thinkers of all times. To him he had also called William James' attention (as he told the reviewer). At the same time he mentioned that the noble Swedish philosopher, Pontus Wikner, had become for him a kind of a forerunner of S. Kierkegaard. It is regrettable that even among Scandinavian descendants Wikner has more or less been forgotten and that one of his most enthusiastic admirers, Dr. S. G. Youngert, who published his "Filosofiens Historia" in Swedish (Rock Island, Ill., 1906), did not see fit to publish his English translation of Wikner's touching confessions, "Thoughts and Questions before the Son of Man" (A German translation, "Gedanken und Fragen vor dem Angesichte des Menschensohnes," appeared at Leipzig in 1907, where two of his shorter philosophical essays: "Kønnen wir etwas von Gott wissen?" and "Einheit und Vielheit" had been published before anonymously). Since Wikner has often been considered the embodiment of Kierkegaard's ideal, the way to the "Danish Pascal" was not far.

The lectures and addresses reproduced in the volume before us "were given at various times and upon various occasions during a ten-year period between 1927 and 1936. In spite of the variety of circumstances and the time span involved, however, they have in them a marked unity in respect to a consistent philosophic point of view and a deep and unwavering Christian faith. . . They do not deal directly with Kierkegaard, but they may be understood best in the light of the profound influence of K. on the author's thinking and expression. For example, the theme of one of the most weighty addresses in this collection, "Objective Uncertainty and Human Faith," is derived from Kierkegaard's 'Unscientific Postscript.' The purpose of the address on supernaturalism, moreover, was to delineate one of the sources of Kierkegaard's moral power." This latter contribution, "Supranaturalism—Source of Moral Power," is, however, rather a reprint of Swenson's "Introduction to The Religious Thought of S. Kierkegaard, by Eduard Geismar" (Augsburg Pub. House, 1937). For the reviewer, "finis coronat opus," the last address on "The Transforming Power of Otherworldliness" (delivered at a vesper service at Carleton College, Northfield, Minn.) is the crowning piece, although delivered as early as 1929. Here we read (on page 147): "Before proceeding with this talk, I wish to acknowl-

edge my indebtedness to one of the great religious thinkers of all time, the Danish philosopher Søren Kierkegaard." Since then many have joined him in confessing their indebtedness to the author of "Training in Christianity," sharing the author's opinion, "I feel that K. is destined to exert a powerful ethical and religious influence upon future thinking."

His "existentialism" with the confession, "Without God I would be scattered", or, to speak with our author (pages 24-25), "Only through the eternal can a man become a conqueror of the life of time," is the very opposite of Jean-Paul Sartre's (as borne out in his "Age of Reason"). To him the secret of happiness of which Swenson speaks so invitingly in his first address, "The Dignity of Human Life," remains a secret.—"Wherein lies happiness?" to quote from John Keats. The "Kierkegaardian" Swenson answers: "In the capacity to bring his will into harmony with the divine will lies man's unique distinction among all creatures: here is his self, his independence, his glory and his crown."

If the first address reminds the reader of Kierkegaard's "Either—Or" and "Stages on Life's Way," others betray the influence of the "Concluding Unscientific Postscript" (referred to in the helpful "Notes") and other works, and it often takes, to speak with K., a "good swimmer", or, rather, a good diver, to discover the pearls of the depth. So e. g. in the discussion of "the heterogeneity of religious progress and religious thinking with other kinds of thinking" in the second address (delivered before the Minnesota Religious Workers Conference held at the University), or in the third address, "Evolution and Life Values," not to forget the already mentioned fifth (for the Western Division of the American Philosophical Association) on "Objective Uncertainty and Human Faith." And however timely the subject may be—cp. the fourth address, "Functions of Intelligence"—it is discussed "sub specie aeternitatis." Besides we are always following the cautious, circumspect logician.

We do well to remember (p. 47) that "it is impossible to be born a Christian because one happens to be born in a Christian country." But is there such a thing as a "Christian country?" Kierkegaard is not the only one to deny it. In "Evolution and Life Values" (p. 62) we find the again so timely thought, to which also Kierkegaard's diaries return ever so often: "Religious faith is quite capable of standing on its own feet; the flourishing business of manufacturing scientific crutches for its support is one of the most stupid of all human follies." The reviewer sees the climax of this profound contribution—even if one should not always agree—in the thought-provoking sentence: "The religious man finds his way through the shifting sands of life guided and impelled by the thought of an unfathomable and unchanging love, the same yesterday, today, and forever, in which there is neither variableness nor shadow that is cast by turning." This thought is a beautiful introduction to Kierkegaard's "Works of Love." Is our answer to its challenge in agreement with I Cor. 13? This is Kierkegaard's great concern.

An excellent, profound and rich book. Its appearance, printing and general get-up is also a credit to the publisher.

W. Rodemann

SURVEYING the CONFERENCE

Lutheran Free Church

Iver Olson

Farewell Services were held in the Olivet Church at Minneapolis for Rev. and Mrs. Amos Dyrud who are the most recent addition to the LFC staff of missionaries. They left for Paris in August where they will spend about a year in language study before proceeding to their field of labor in Madagascar.

Mr. Emil Martinson, recent graduate of Augsburg Seminary, was ordained into the ministry at the Sarpsborg Church near Dalton, Minn., on August 7. He assumed his duties as pastor of the LFC parish at Pukwana, S. Dak., on Aug. 14.

Rev. Lawrence Rasmussen has accepted a call to the LFC parish at Menomonee, Michigan, as successor to Rev. Harold Bueide.

Rev. O. J. Haukeness has resigned from his parish at Sebeka, Minn., and will terminate his services there in the fall.

Rev. Justin Torgrimson of Kirkland, Washington, and Rev. Chas. Crouch of the Penn Avenue Lutheran Church in Minneapolis exchanged pulpits for the month of August.

Rev. G. Ronholm has taken the position of Rector and Superintendent of a Lutheran Home for the Aged recently established near Fosston, Minnesota.

Rev. Ingvald Berge of Norway has been visiting some of our churches recently. He was graduated from Augsburg Seminary, and for some time served LFC congregations near Rugby, N. Dak. In 1926 he returned to his homeland, and has since worked in the interests of the China Mission Society in Norway.

Rev. Merton Strommen was the speaker at the Luther League Convention of the McVille District held at the Aadalen Church at Fairdale, N. Dak. Rev. Strommen is Youth Director in the LFC. The convention was held on July 15 to 17.

Revs. Iver Olson and Leland Steen were speakers at the Luther League Convention of the Canada District held in the Skudesness Church near Loreburn, Sask., on July 21 to 24. They had also been instructors in the Canada District Bible Camp held near Elbow, Sask., about a week earlier.

John Almquist, son of Rev. Gilbert Almquist and graduate of Augsburg College last June, will teach science at Nome, Alaska, for the coming year.

The new and imposing church edifice of the Zion Lutheran Church [illegible] Thief River Falls, Minn., is nearing completion. The building has been in progress for well over a year now. The congregation has sold its old church, and is holding its Services in the new structure already.

Three churches were damaged or destroyed by storm during the course of the summer. Lightning struck the steeple of the Nidaros Church at Albeland, Wis., and started a fire which destroyed the tower. The rest of the building was saved, but suffered damage from smoke and water. The Vang Church at Doran, Minn., was also struck by lightning early in the morning of July 6. The church with all its furnishings was completely destroyed. Quite a different type of accident befell the Hoff Church near Sharon, N. Dak., on July 3. The church had been raised and was resting on "jacks" while excavations for a new basement

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being carried on. The storm the structure six feet and off supports. A part of the church into the basement and suffered derable damage. All three con-gations are either repairing or re-ing their churches.

St. Paul Church of Superior, is adding a superstructure to its basement this summer.

re has been a rearrangement of egations in the Hawley, Minn., . The Cormorant and Aspelund egations will, together with the Congregation of Pelican Rap-orm an independent parish. Rev. Landsverk is the pastor. The ey parish will henceforth con-of the Grong, Immanuel, and nd Congregations.

annual Pastors' Summer Insti-was held at Augsburg on Aug. Sept. 2, with Dr. H. L. Yochum guest lecturer. The first day of institute was devoted to prayer.

LFC Luther League Conven-was held at the Mission Farms at eine Lake, near Minneapolis, on 30 to Sept. 4. Pastors found it ole to attend sessions of both the ute and the Luther League Con-on.

administrative offices at Augs-were moved from the Main ing to the Science-Administra-Building about Aug. 1. This ing has now been completed, and be taken into full use when the l opens in the fall.

v. Paul G. Sonnack, who has two years in graduate study at University of Chicago, will begin ing church history at Augsburg inary this fall.

vangelical Lutheran

Olaf Lysnes

e synodical Luther League con-ion in Saskatoon, Saskatchewan, considered very successful. Num-registered was 4,847. All the dis-s of the Church were represented. Rev. A. L. Abrahamson was chap-the Rev. Loyal Tallakson, song er; Dr. George Aus conducted a e study daily; Mrs. Mars Dale was ention organist; the Rev. Oscar erson is executive secretary, and Rev. E. O. Gilbertson is the elected ident. Prof. Oscar Overby di-ed the great chorus of the Choral on. Dr. O. K. Storaasli, then presi-of the Luther League of the Can-District, had a large part in the parations for the big meeting. king with him were many faithful stants, mostly unnamed and un-g. Full credit will be given to all the land where righteousness lls.

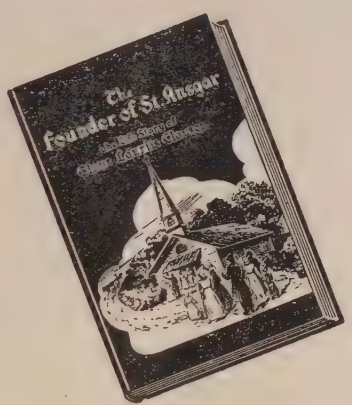
The Canada District

The Rev. J. B. Stolee, acting president during the absence of Dr. M. A. Dale, summarized in his report to the district convention some of the developments of the past fourteen years: Increasing number of students and expanded facilities at our schools; radio outlets, book store at Outlook, visual aid project, Sunday school at home and children's chapel; Sunset Home at Camrose, financial office at Saskatoon, new building for Luther Theological Seminary at Saskatoon, and thirty students training there for the ministry.

Attendance at the convention included 30 pastors, 56 lay delegates, 13 advisory members, and a large number of visitors.—*The Shepherd* is the official organ of the district. It has a circulation of 2,600.—The thirtieth anniversary of the W. M. F. was observed with an attendance of 800 at the session and an offerig of $500 received. The speaker was Dr. J. R. Lavik, president of Luther Theological Seminary, a man who has been district president and pastor, who has spent many years in Canada and done much for its upbuilding on a sound evangelical faith.—On Saturday evening the choir of Camrose Lutheran College presented a concert to a capacity audience.

New Publication-

The Founder of St. Ansgar



By

H. F. Swansen

Professor of History

Dana College, Blair, Nebraska

A brief biography of Claus Laurits Clausen, a Danish lay preacher, who devoted practically all of his active career to the needs of Norwegian pioneers. The discussion covers his work as pastor, both in Wisconsin and Iowa, and his many other interests and activities on the frontier. Emphasis is placed on the invaluable aid extended by Clausen to the immigrants in securing land and homes, especially to those who participated in the trek to St. Ansgar, Iowa, in 1853.

Some of the Chapter headings are

The First Pastorate
Years at Luther Valley
The Church and Its Problems
Landsighting Again

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Lutheran Publishing House
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Blair, Nebraska

On Sunday 1,000 people were present. Dr. J. A. Aasgaard, general president of the E. L. C., ordained six young men to the ministry. In the afternoon he dedicated the Sunset Home in Saskatoon.

There are over 180 E. L. C. churches in Canada, about 41 ministers, and about one-fourth of the parishes are without pastor. The department of Home Missions has been receiving about $50,000 a year. This amount is decreasing as the district develops toward self-support.

As indicated, the list of schools comprises the Luther Theological Seminary at Saskatoon, Sask.; the Saskatchewan L. B. I. at Outlook; Camrose Lutheran College at Camrose, Alberta; and the Canadian Lutheran Bible Institute at Camrose, an inter-synodical institution supported by the churches of the American Lutheran Conference. There is a promising amount of co-operation among the Lutherans in Canada, and in Saskatoon the theological students have the opportunity of attendance at the Saskatchewan University.

Training Schools, Workshops, Institutes

More Lutheran-owned hospitals in our territory are adding regular courses for the training of nurses. Fairview Hospital, Minneapolis, has been active in this field for a number of years.—There are workshops for men and women, youth and maturity, in radio broadcasting, teaching parish school, leading boys' work, and conducting a successful Brotherhood over the years.

At least two of our ministers have reported success in establishing "drive-in" areas and public worship. —The number of Bible camps is this year as large as ever, perhaps larger. Attendance figures are not yet available. A number of newly equipped camps are in use this summer for the first time. The longevity and scope of Bible camps are being discussed and prophesied about.

Persons

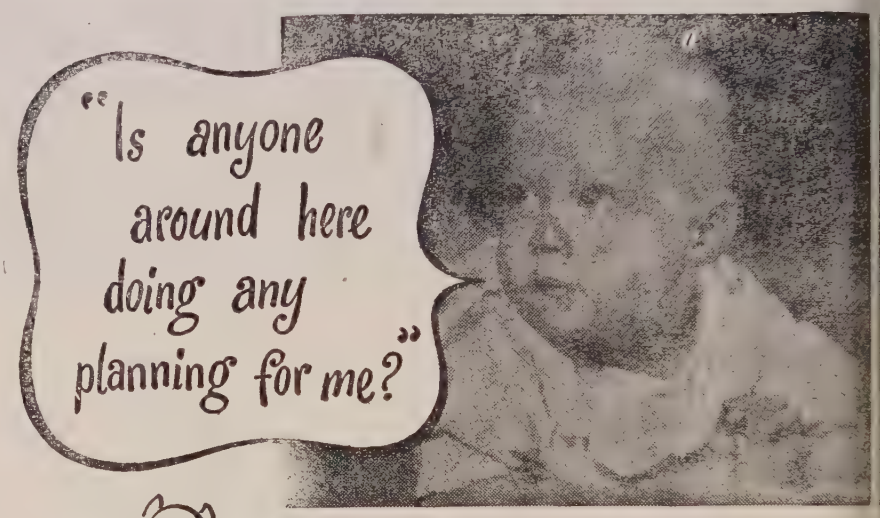
Dr. Herman A. Preus, theological professor, was expected home about the middle of August. He has been at Bad Boll, Germany, as a N. L. C. lecturer. He was also appointed to go to Denmark and Norway, and in the latter country he dedicated "church boats" given by Lutheran World Action for the use of the clergy in Northern Norway.

George H. Hilbertson was honored by Augustana College, Sioux Falls, for fifty years of efficient and faithful service to Lutheran Church Schools. This service has been largely along the lines of financial management through two stretches of depression.

Prof. Paul J. Christiansen and his Concordia College Choir came back in the first part of August from their tour of Norway. They left Moorhead, Minn., on May 20, gave a few concerts along the way, received the highest praise from Glenne Dillard Gunn, music critic in Washington, D. C., and arrived in Oslo on June 7. There are about 60 members in he choir; Miss Thelma Holvorson went along as chaperone, L. A. Moe as business manager, and Dr. J. N. Brown as president of the college and representative of its board of directors. Norwegian music critics used up all their adjectives in praise of the choir and its director. Paul Christiansen is a son of F. Melius Christiansen, founder and long time director of the St. Ola Lutheran Choir.

Parish education was given large attention in the Aug. 16 issue of Lutheran Herald. Most difficult and praiseworthy accomplishment in the field seems to be maintaining four years course ATTENDED by pupils of high school age. But it is being done in a growing number of churches. Reports come in of graduating exercises

The Eskimo Mission in Alaska was written in the **Herald** of June 28, July



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d July 19 by Home Missions or Philip Dybvig, following a by him to Alaska. Igloo, Teller, Town, Shishmaref, were head- Tribute was paid to present and workers there.

United Evangelical Lutheran

Paul Nyholm

hop and Mrs. H. Fuglsang-Dam- of Copenhagen, Denmark, will in New York Sept. 5. After a s stay here they will upon invi- of the U. E. L. C. and the Danish ran Church visit a number of egations in these synods. They eturn to Denmark Okt. 28.

ommittee on Lutheran Union has elected. It consists of the presi- the vice-precident and the sec- of the synod besides Pastor R. rton, president of Dana College, Karl Wilhelmsen, Racine, Wis. Harold Holm, Racine, Wis., and T. Lund, Blair, Neb.

hs of Progress. The cornerstone ew church in Waupaca, Wis. has laid.—Our Savior's Church, Ra- had this year more children in .V.B.S. than ever before, doubt- because the congregation has ed a new church property. It ow sold its old parsonage.—Trin- hurch, Albert Lea, Minn., has abut $1000.00 beautifying the h.

tor Clifford Hansen, who was hed in 1944, has accepted a call come Dean of Men at Dana Col-

Estonian, the German and the sh language were used in a re- special service held Sunday fore- in the U. E. L. C. congregation rthfield, Minn. The sermon was hed by an Estonian pastor. A number of D. P.s were in atten-

ssionary Lloyd Neve will soon completed his language study in o, Japan, and will then be station- Kurume, a city of 89,000 inhabit- where the U. E. L. C. began work 04. His language tutor asked for sm and plans to move with Neve. **onary Maya Winther,** daughter of ioneer missionary, was requested gin Sunday school in Omachi, a g town of some 60,000 people. e had never before been Christian of any kind here. Starting with pils the Sunday school grew after months to 200. Then a large room in one of the city buildings was offered. The first time this room was used the attendance doubled to 400, and the second time they met here it again doubled and thus reached 800.

Pastor J. P. Naarup, Pasadena, Calif., recently celebrated the 60th year of his ordination. He is now 85 years old but still preaches when he has an opportunity.

Departed. Mrs. J. M. T. Winther, Davenport, Ia., formerly missionary to Japan.—Widow of Pastor N. P. Clemmensen, Des Moines, Ia.

American Lutheran

Arthur P. Michelfelder

Calling Director of Evangelism

The program and Policy Council, meeting in Columbus Ohio, July 19 and 20, eliminated the deferred action of the past five years by authorizing the calling of a full time director of Evangelism, and included in the budget for 1949 an amount to cover the new office.

The new Director of Evangelism will direct the general program of evangelism as authorized by the Board of American Missions, and coordinate his work with the Board of Parish Education, the Youth Board and any other board that may be concerned.

May God now lead the right person into this important office so that the work of building the Kingdom will be furthered at God's direction and with the Holy Spirit's blessing!

Loyalty Sunday—November 20

The action of the Program and Policy Council added great encouragement to the all-out promotion for Loyalty Sunday on November 20, that pastors and churches throughout the entire church would participate whole-heartedly in the worthwhile plans being made by the Department of Stewardship and Finance.

The purpose of Loyalty Sunday is to bring about a united action on the part of every member of the church first to complete the year's promotion by all departments with a real unified and tangible climax; to further stimulate the Church by a demonstration of its unity; to encourage greater church and Sunday School attendance and participation in the entire program; and to do it in a dignified way and with a sufficient fanfare to attract nation-wide publicity, not for the sake of publicity, but that a greater urge may be felt the nation over of the need for more spirituality on the part of every Lutheran Christian. Loyalty Sunday thus enlists the wholehearted support and participation of 689,310 baptized members. God of Hosts, be with us yet, lest we forget, lest we forget!

LUTHERAN SEMINARS

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held this fall between September 19 and October 30, it is announced by Dr. Harold L. Yochum, President of Capital University in Columbus, Ohio, who is Chairman of the committee. This year's topic will be "That Men Know Christ Today!", with sub-topics being "God Gives Christ and His Church" and "Members of a Living Lutheran Church Witness to Christ". These subjects correlate with the Evangelism program of the National Lutheran Council church bodies.

Twenty-seven speakers from the American Lutheran Conference, the Lutheran Church—Missouri Synod and the United Lutheran Church will participate. Those from the American Lutheran Conference are Karl E. Mattson, Otto E. Hesla, Paul Nyholm, Philip S. Dybvig, Bernhard M. Christensen, Bernhard P. Holm, Joseph L. Knutson and S. C. Eastvold. ULC speakers are W. P. Hieronymus, K. Bruno Neumann, Alfred L. Grewe, R. R. Belter, F. F. Mueller, Otto W. Heick, C. H. Zeidler, A. C. M. Ahlen and L. H. Steinhoff. Missouri men who will be heard are O. H. Theiss, Bernard M. Hemmeter, F. W. Loose, O. A. Geiseman, J. H. Gockel, A. R. Kretzmann, Alfred Klausler, Herbert Lindemann, Harold F. Schweigert and E. B. Glabe.

The first Lutheran One-Day Seminars will be held in Washington, D. C. and Portland, Oregon on September 19. Sessions will be held in New York, Tacoma and Eau Claire on September 20 and the day following, September 21, in New Britain, Spokane and Minneapolis. The first week's Seminars will be concluded on September 22 in Boston, Great Falls and Duluth.

Kansas City will have the Seminar on September 26 and Denver and Fargo on September 27. The date for Philadelphia, Omaha and Aberdeen is September 28. The schedule calls for Pittsburgh, Des Moines and Sioux Falls on September 29, with Mason City on September 30.

Saginaw on October 3 opens the third week of Lutheran One-Day Seminars. October 4 sessions will be held in Detroit, Columbus and Minot. On October 5 it is Toledo, Dayton and Grand Forks. Pastors and laymen will assemble in Cleveland, Fort Wayne and Winnipeg on October 6 and October 7 in Buffalo.

In Champaign the date is October 10, with St. Louis and Madison on October 11. Chicago, LaCrosse and Oakland Seminars will be October 12 and in Milwaukee, Rock Island and Fresno on October 13. The fourth week is finished with Seminars in Green Bay and Los Angeles on October 14.

Texas dates are October 18 for Austin, the 19th for Houston and in Dallas on October 20. The last Seminars are being held in Canada: Regina, October 27, in Saskatoon on the 28th and in Edmonton on October 30.

This 1949 series of Lutheran One-Day Seminars is the sitxth to be held. The last series was in the fall of 1947, held in 4 centers with an attendance of 3,343. Planned for both pastors and laymen, they are informal discussion sessions and provide opportunity to hear outstanding speakers. The number of Seminars held increases each time as also the attendance, which would seem to indicate growing interest and usefulness.

For each area a local committee is set up to handle details of promotion and arrangement. These include m[en] from the American Lutheran Con[fe]rence, the United Lutheran Chur[ch] and the Lutheran Church—Missou[ri] Synod. The composition of the Nati[on]nal Committee also comes from the three bodies. Others on the National Committee, besides Chairman Harold L. Yochum, are Dr. Oscar A. Benson, Dr. Morris Wee, Dr. L. M. Stavig, William G. Fisher, Dr. O. A. Geiseman and Dr. Armin George Weng. Pastor Joseph Simonson is directing the 19[49] Seminars, as he did also in 1946 and 1947.

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On the Religious Horizon

ran World Federation
erms Faith in Bishop Ordass

'ORD, England — Meeting here e first time since its vice-presi- Bishop Lajos Ordass of Hungary, mprisoned by the Communist- ated Hungarian government, the ive committee of the Lutheran Federation reaffirmed its faith bishop and denied his guilt.

hop Ordass was sentenced last mber on "black market" money es arising out of funds sent to ary by Lutheran World Action the United States.

Committee, with Bishop Anders n of Lund, Sweden, presiding, ed that it was meeting "under shadow of sadness because of the t trials and afflictions which our ed vice-precident, Bishop Lajos s of Hungary, has suffered since ommittee met last year."

spite of the inquiry and remon- e which we addressed to the nment of his nation in Septem- 1948, Bishop Ordass was convict- fraudulent charges two months the committee asserted. "We that his sole offense was that he d God rather than man. He re- to yield to demands that would weakened the Church, particu- by lessening Christian influence e minds of the young. We have rough knowledge of the case of p Ordass and we testify to our lete confidence in his integrity. Lutheran Churches of the world mber this heroic Christian with tion and in constant prayer."

report presented by Dr. Stewart an, director of the Federation's tlement division, declared that Displaced Persons eligible for aid r the International Resettlement nization are only a minor prob- for Lutheranism in comparison the 11,000,000 persons of German c origin expelled from Eastern pe under the terms of the Pots- Agreement. He stressed that the majority of the Protestant expel- were Lutherans.

. Herman said the situation is cularly serious in Austria because nation, with a native population nly 6,500,000, is housing over a on expellees ineligible for IRO f and dependent on voluntary cies.

Lutherans Get Appeal For More Polyclinics in Arab Palestine

NEW YORK—Faced by worsening health conditions in Arab Palestine, Dr. Tewfic Canaan, president of the Palestine Arab Medical Association, has appealed to the National Lutheran Council here for additional polyclinics.

Dr. Canaan, who has charge of Lutheran World Federation polyclinics in Jerusalem and Beit-Jalam reported the existence of an abnormal death rate among refugees. He said there had been an "enormous" death rate among infants, children and the aged during the refugees' flight.

Predicting that health conditions would get worse, Dr. Canaan said unsettled conditions "will cause diseases not only to continue but to increase."

Lutheran World Federation Assails Iron Curtain Countries.

OXFORD, England—The executive committee of the Lutheran World Federation went on record here as endorsing the statement on totalitarianism recently made by the Central Committee of the World Council of Churches, and then went on to issue an even more strongly worded condemnation aimed at Iron Curtain countries.

Regarded as one of the most important to come out of a joint Lutheran meeting, the statement was prepared by Dr. Franklin C. Fry, president of the United Lutheran Church in America, and carefully revised and reworded by the committee several times.

After expressing its agreement with the World Council statement, the Lutheran executive committee said

"Christians cannot escape from the tumult of these days but Christians need not be overwhelmed by it. We believe that the mighty hand of God is in and under all the upheavals. We hold fast to our faith that the fate of churches and nations is firmly in His hands. He has the power to bring His will to pass.

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H. L. Yochum, President

"Nevertheless the Church of God cannot keep silent when the liberty of men is endangered as it is today. There can be no compromise with any effort to organize a social order that infringes upon the individual freedom and the personal responsibility of human beings created in the likeness of God and redeemed by His Christ.

"No State ought to be respected and obeyed which attempts to usurp the sovereign power of the Most High. No educational system can be tolerated which nullifies the rights and obligation of parents in education of their own children. No political system can be endured which curtails the freedom of the churches to proclaim and practice the Gospel or which seeks to exploit their preaching and worship for political ends.

"We solemnly remind the statesmen and governments of our generation that the Will of God as set forth in His holy commandments is the only foundation of social and political justice and that it dare not be flouted. Peace in human society and among the nations cannot be achieved by regimes which ignore the eternal laws of God. True freedom cannot exist within a political system which refuses to concede that loyalty to God precedes all earthly loyalties.

"The Church of Christ in this world is ever exposed to the danger of pressure and persecution and indeed God has often permitted His Church to suffer in order to purify and strengthen its life. However, we affirm our unshakable conviction that God in the end will break the tyrannies at whose hand He permits His Church to be afflicted and abused.

"We exhort all Christian congregations and all individual Christians to remember with confidence that the word of God shall not return unto Him void but shall prosper in the thing whereto He has sent it."

The committee accepted an invitation from Bishop Hans Lilje, of Hannover, to hold its next meeting in Germany.

Most important internal action of the business section of the meeting was the decision to establish a policy whereby the executive committee would be willing to take over legal title to the property of any Lutheran mission project which asked the federation to do so.

It was explained that in case of war or any other state of crisis, Lutheran churches within one country which had mission properties in another could ask the federation to assume legal title to the property. The orphaned missions in Palestine are already under the federation's administration and will become its legal property since application for such protection has already been made by former German missions in the Holy Land.

The federation is a legal corporation under Swiss law, Switzerland having been chosen for this purpose by the federation because of the country's traditional neutrality.

Study Public Relations Techniques for Mission Work

Valparaiso, Ind.—More than 100 persons attending the Institute of Public Relations at Valparaiso University here agreed that modern public relations techniques can be applied to the field of adult mission work in the parish.

Papers read at the institute included such subjects as the use of the press, movies, outdoor advertising, direct mail and house organs in mission efforts.

Among the speakers were Dr. John C. Evans, church editor of The Chicago Tribune; Anthony Czarnecki, church editor of The Chicago Daily News; and the Rev. Oswald Hoffmann, director of public relations for the Lutheran Church-Missouri Synod.

Most of those attending the institute were Lutheran pastors.

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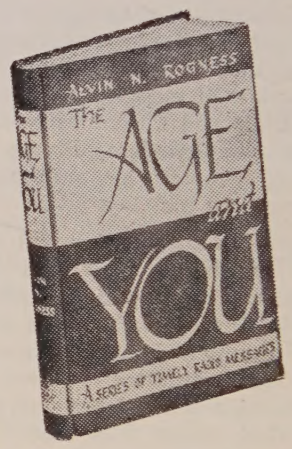

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German Churches Warned On Attitude toward Communism

Berlin—The German public is becoming "increasingly restive about the dubious attitude of the Protestant churches in Germany toward Communism," Dr. Hans Asmussen, former chancellor of the Evangelical Church in Germany (EKID), declared in an article published in the British-licensed Flensburger Tageblatt, an independent newspaper.

Dr. Asmussen asserted there is a marked contrast between the open disapproval of Communism shown by the Roman Catholic Church and the uncertain attitude of some Protestant circles in Germany.

"The forces within the Evangelical church working openly for Communism," he said, "are numerically small, but they are very active. Where they could not work openly for Communism, their neutrality is such that it favored the East against the West."

According to Dr. Asmussen, the recent declaration made by the Reichs Brethren Council of the Confessional Church with reference to the "failure" of the church in certain matters, has been generally understood to be "an accusation of the West and as a recommendation in favor of the East."

Dr. Asmussen asserted that the main reason for the "reserved" attitude of the Evangelical Church toward Communism is the necessity of considering the situation of the churches in the Soviet zone.

"Many Evangelical Christians, however," he added, "are of the opinion today that this consideration is going too far. They hope that the Evangelical churches will now revise and clear up their attitude in reference to this matter."

Lutheran Leader Defends Mrs. Roosevelt

New York—Dr. John W. Behnken, president of The Lutheran Church-Missouri Synod, came to the defense of Mrs. Eleanor Roosevelt, accused of anti-Catholicism by Francis Cardinal Spellman, declaring a "careful reading" of her remarks on Federal aid-to-education indicated "they were not hostile to religion or to any individual Church."

Asserting that Lutherans, who support "the largest system of parochial schools in American Protestantism, regret the attack made by Cardinal Spellman on Mrs. Roosevelt," Dr. Behnken said Lutherans particularly deplored the cardinal's "implied attack on the principle of separation of Church and State."

He added that while he was convinced that Mrs. Roosevelt was free of religious bias or prejudice, "this does not mean that Americans must agree with all of Mrs. Roosevelt's views." Then he said:

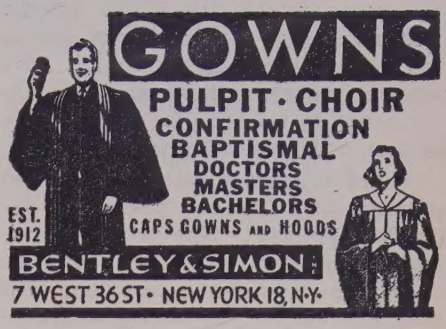
"There is a possibility that the principle of separation of Church and State, in the sense that one does not dominate the other, can be supported and even strengthened by Federal aid to public and private schools for certain specific social welfare purposes: school lunches, health services, transportation.

"In the event that the Federal government offers such assistance to parochial schools, there must be a clear understanding that no governmental assistance can be given to support the instructional program of church schools.

Schedule National Lutheran Radio Week

St. Louis, Mo.—National Lutheran Radio Week will be sponsored by the Lutheran Church-Missouri Synod from Oct. 30 to Nov. 5 to emphasize the use of radio as a means of evangelism.

Letters are being sent to pastors of the denomination by its Radio Committee, urging them to arrange for special broadcasts on their local radio stations in order to reach "many who do not know the Gospel or know it only imperfectly," and to spare no effort "in bringing the Gospel to as many as possible."



Evangelical Lutheran Church To Open Mission in Japan

Minneapolis—The Board of Foreign Missions of the Evangelical Lutheran Church has decided to open a mission field in Japan in the belief that "a more favorable period for disseminating the Christian Gospel has never been seen in the history of Japan."

It is expected that the first missionaries will be sent out this fall. The first station will be opened in Tokyo, and the denomination's work will be devoted to the area along the coast of Japan from Tokyo to Nagoya.

Recently, Dr. Rolf A. Syrdal, execu-

Published July 15th

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By RUBY LORNELL

Photographs by Marcus Lornell

Here is a book that will help make worship a more living reality for Lutheran church members. It uses the Augustana Service to illustrate Lutheran worship, which makes it of special interest to the Augustana Church constituency, but discusses the elements of worship in a way that makes it of equal interest to all Lutherans, and the references to the Common Service and other forms commend it also to the users of these services. The chapters on the house of worship are of universal interest. The score of photographs are not just supplementary, but form an intrinsic part of the book. Text and illustrations combine to give the book real educational value. It is not a textbook, however, but a warm and colorful presentation for young and old. 64 pages. **60 cents**

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tive secretary of the ELC's foreign missions board, visited Japan, China and the Philippines to confer with mission leaders of these countries. On his return to the U.S., he recommended that work be started in Japan.

"There is economical and political stability to a marked degree in Japan," he reported. "The people are industriously working their own way out of the chaos of the past war. It is generally agreed that Japan will continue to wield dominant influence in the Orient and possibly in the world."

The Evangelical Lutheran Church conducted mission work in Japan years ago, but it was dropped in favor of China. During the past year, as the Communists overran more and more territory, it became extremely difficult to carry on mission work in China, and most of the ELC missionaries have been withdrawn. It is likely that some of these will be assigned to Japan.

Three Lutheran missions are now operating in Japan, the United Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Lutheran Mission of Finland.

Women's Missionary League to Build Chapels in Hawaii and Japan

Cleveland—Delegates to the third convention of the Lutheran Women's Missionary League, meeting here, voted to set aside $65,000 for the building of chapels in Hawaii and Japan.

Of the total allocated, $35,000 will go toward the building of a chapel and dormitory for seminary students in Tokyo, Japan. The remaining $30,000 will be used for construction of a chapel in Honolulu.

Following lengthy debate, these two projects were given preference to a third proposal which called for the building of a mission house on the campus of Concordia College, St. Louis, Mo.

The mission house would have been used as living quarters by missionaries who wished to continue graduate studies while home on furlough.

Norwegians Get Three Church-Boats

Oslo—A clergyman will serve as skipper on his own churchboat, one of three in Norway which will carry the Christian message to isolated districts along the country's coast.

The clergyman, a former sailor, is the Rev. Storvik from Maasoy, where one of the boats is to be stationed.

Another clergyman's wife has been engaged as cook aboard Storvik's boat. She is married to Dean Alf Wiig of Finmark, who is in change of the three church-boats, presented by the Evangelical Lutheran Church in the United States, as a gift to the State Lutheran Church in Norway.

The two other districts benefitting from the American gift are Loppa and Lebesby which can be reached only by water.

All three boats were built in Kristiansund and were constructed for tours on the open ocean. Each of the boats has eight berths, one hospital berth, and can accommodate 18 passengers.

A special ceremony was held in Trondheim harbor at which the boats were officially presented. The presentation was made by Professor Herman Preus of Luther Theological Seminary, St. Paul, Minn.

"Even the children have given their spare money for the gift," Professor Preus said. "May the boats be a fresh and living greeting from the sister-Church in the United States."

The Rev. Henrik Hauge accepted the boats in behalf of the Norwegian Church.

"They will not only assist in reconstructing war-devastated churches," he said, "but they will also help revitalize church life."

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